BF
636
B985P
1921
v.2

TLER

Psycho-Synthetic System

A Treatise on Practical Psychology

(VOLUME 2)

SURG
LIBR

NATIONAL LIBRARY OF MEDICINE

NLM 00092665 3

ARMY MEDICAL LIBRARY

FOUNDED 1836

WASHINGTON, D.C.

BF
636
B985p
1921
v.2
Film no. 1034, item 2

THE MEMORY

(Lesson 9)

As has been frequently said, the beginning and end of this course of instruction is to ground the student in principles and methods by the adoption of which his life may be rebuilt. This very desirable end cannot be accomplished unless the student is developed on all planes of his being. With this in view practical exercises based on scientific principles, have been given from time to time. These exercises, of course, were pointed to possibilities along physical as well as mental lines. In keeping with this plan I present here, first the principles governing Memory, and secondly, methods by which it may be acquired.

Naturally our studies will first lead us into the inquiry of what Memory consist. It would seem that there is a deeper strata of mind, under the control of the conscious mind, which at times yields up to the individual possessing it information long forgotten.

This is a recollective faculty, but still it seems to be a thing apart from that other power to recall which proceeds out of conscious mentation. I may illustrate this: Some months ago, I was walking down the street of a certain southern city when without warning, so far as outward stimulus apparently was concerned, the thought came to me that a friend of mine lived in that city.

Strange as it may seem, the features, form and personality of that friend were very clear in mind, but his name was beyond recall. I tried for some minutes to recall his name, but without success. Finally I dismissed the matter from my attention and proceeded about my business. So far as I am now able to recall, there was nothing in my immediate surroundings which stimulated my recollective faculty either to the involuntary thought of my friend living in that city, or that would suggest his features or personality. I mean to say that I had not, consciously, at least, seen any person who looked like this friend, nor observed other circumstance suggestive of him. If such had been the case, then the occurrence of recalling his face and personality could very easily be accounted for by the law of association of which you studied in the lesson preceding the present one. Some two hours later while seated in the lobby of my hotel reading the afternoon paper, quick as a flash the name of my friend came to mind.

Now the singular thing about this incident consisted in this that, notwithstanding having dismissed the face and personality of my friend from mind, at a time when my attention was fixed on a matter entirely foreign to the subject of attempted recollection, that name was furnished me.

From whence came the name? What process of mind brought that name to my conscious attention? These are two questions that I shall answer as I proceed by stating principles of memory and recall.

What is memory? Usually it is said that a

person has a good, bad or indifferent memory. It is well to correct this very common impression, for it is erroneous. The memory is that faculty of man whereby the incidents of life become a part of his permanent mental accumulations. I mean to say that, man has the faculty of storing away in his mental storeroom a counterpart of every occurrence through which he passes. When I say counterpart, it should be understood that I refer to an impression which contains the elements wherewith at some future time the original occurrence, or scene may be brought to consciousness and re-enacted in the inner chambers of the mind.

Everything that you see or hear—everything that reaches your consciousness through the senses, becomes a part of your mental life. It is the training, the environment, the associations, the experiences in short through which you have come, as modified by your inherited tendencies and your disposition that constitutes your personality. Please note that I say, as modified by your tendencies and disposition, that constitutes your personality. It is well that such modifying faculty is one of man's powers, otherwise he would be more or less an automaton. He would be a creature made up of his experiences, and nothing more.

But I am not now trying to emphasize personality. My object in referring to it is to stress the fact that one stores away a mental counterpart of all his life experiences. This being true, every person must possess a perfect memory.

38315

"Why then do people forget things?" is asked. Permit me to correct you. People do not forget things, they merely do not recall. From this consideration, it follows therefore that the so-called poor memory, is not such after all. The fault lies in the recollective faculty and that alone. Do not blame your memory—that is perfect; blame your other faculty, the faculty whose function is to recall.

I am now ready to define. The Memory is that faculty possessed by every human being, whose office and function, is to store experiences away for future use. And now if you will turn to the lesson on "The Four Minds," you will find therein a statement to the effect, "that the subconscious mind is the memory mind." This being true, I may say that Memory, is still another phase or function of the great subconscious mind.

But while Memory is a phase or function of the subconscious mind, the same cannot be said of the recollective faculty—at least it may not be said unqualifiedly, for to recall, there must be at least an activity of the conscious mind consisting of an endeavor to take out of the storehouse of memory some experience which has been gathered therein.

But you say, there was no conscious action of the mind to recall the name of your friend when and after you had dismissed the memory of his face and personality from further consideration. Just here error creeps in. There was a conscious effort to recall the name of that friend, but there was no continued, conscious effort.

Here is discovered the workings of the law of subconscious mind. That law is suggestion. While I may not, in so many words, have suggested to the subconscious mind that it give forth the name of my friend, still that was the effect of my endeavor to recall his name. I may have said something like this: "Now I ought to remember that name—I know it as well as I do my own." What was the effect of such statement? Simply that I told the subconscious mind that the name sought for, it held, and that the conscious knowing of that name depended on my power to recall it. Immediately the subconscious got to work, and dug around among its several departments for the missing name. The passing of years may have resulted in that name being gradually pushed back in the storehouse, as new material was brought in, until, so to speak, it had temporarily become lost. But the point is that the name was there, and in due time Subconscious Mind found it, and seizing hold of it dragged it to the light of Conscious Mind.

This leads us to another principle, namely, that to intentionally recollect, activity of the conscious mind is necessary.

THE LAW OF THE RECOLLECTIVE FACULTY

The problem that confronts the student is to learn a method whereby the faculty to recall may be rendered accurate and dependable both in relation to the subject matter which it is desired to recall, and the ability to recall at will.

It would seem that the recollective faculty is

strong in proportion as a clear impression is made when the personality is passing through experience. To state it differently, if one passes through an experience of such minor interest that it is on the instant dismissed from the mind, or that is disregarded, an impression is not made on the recollective faculty sufficient to cause it to respond to the proper stimulus.

We have been taught the law of association. At this time I may say that recollective ability depends to a large extent on the linking of associated experiences with that experience which it is desired to recall. This conclusion follows from the statement that experiences are recalled with a degree of ease in proportion as the experience makes a deep impression. According to the law of association, a deep impression results from one's having taken into consideration associated things or subjects. Here then is a rule to adopt: IF YOU DESIRE TO REMEMBER ANYTHING, CAREFULLY OBSERVE ASSOCIATED SUBJECTS OR OBJECTS CONNECTED THEREWITH.

Now let us see how this works out. I am requested to bring home some article of food, a loaf of bread say. My home-coming is some six hours distant. When I receive the request, something detracts, or so to speak, I have something else on my mind. When I leave my office I serenely take my way home all unconscious of the request. When I reach home, the lady who presides over my home observing my coming in empty-handed, at once demands why I did not bring home that

loaf of bread. My reply, of course, is the sheepish, "I forgot." Well the upshot of the matter is that I retrace my steps to the nearest grocery and purchase a loaf of bread.

But the impression made on my mind when I confess I have forgotten the bread emphasized by having to return for it is so great that I mentally vow that another time, I shall not forget.

On the morrow as I start for the office, I am requested to fetch home, say, a pound of cheese. Here is a stimulus to recollection at the start, namely an errand to perform which is connected with the previous errand unperformed. This impression suggests another association, namely, that when I return home in the evening, I must do something, namely, purchase a pound of cheese. Just for a moment therefore, as my wife's request is made, I picture to myself my starting home in the evening; and just for a moment I associate with the act of starting, the act of purchasing the cheese. When the time for returning home actually arrives, I receive a stimulus to recall the purchase. This stimulus is the mere act of getting ready to start home. I have previously associated that act with another idea, which is to buy a pound of cheese, and the former therefor revives the memory of the latter.

So here then we find one method by which those things desired may be recalled when that desire is formulated at the time of the experience. If you want to recall something in the future mentally associate that thing with some anticipated

future conduct, and mentally associate such future conduct with just as many objects and subjects as you can anticipate. Do this and you will not forget.

So, too, there is a law for recollecting those experiences which you desire to remember but at the time of occurrence you have no definite purpose or fixed time for remembering them. Those things you wish to remember will be remembered if you are careful to impress the thing on your mind with sufficient intensity; and the way to so impress the experience is to associate it with other experiences which attend it, or with memories of past experiences.

You have been told that ideas become associated with other ideas, and thus become groups; these groups in turn associate with other groups. The totality of groups is known as a "complex." In other words, there are associations of ideas and associations of groups of ideas. The two classifications compose the memory system of all sensory impression.

Mental experience not only consists of objective impression, but likewise of purely internal experience. Thus, I perceive an object by the sense of sight. The mental image of that object is stored away in the subconscious mind, and this experience is subject to recall in response to the proper stimulus. But there are still other experiences that arise from within, such for instance, as an emotion. Emotion is always accompanied by a definite idea, but in the recollective process

memory of the physical feeling which accompanied that idea may be and as a rule is distinct therefrom. In addition thereto you may have a distinct memory of the physical activity that accompanied the Emotion.

Now the principle governing recollective process, as already shown, is that of association. The recalling of an incident which induced an Emotion does not stop there. Follow the process and you will find that remembering the incident causes you to remember "just how you felt." Recalling your feelings will in turn bring to mind the place; and recalling the place of the incident will in turn bring to mind some other fact connected with it.

The analysis might be continued indefinitely for no one idea is set off from other ideas, and the train of recollection could be pushed back to a point where the sensory impression is too faint to fix itself on the recollective process. At this point, and at this point only would the power of recall be terminated.

It is possible with the proper training to become so observant that the recollective faculty is practically unlimited. Certain most wonderful memory feats have been performed in the history of men. Thus it is said that in India the entire text of Panini's Sanskrit Grammar, a work about equal in extent to the Bible, was handed down orally for more than three hundred years. It is also stated on good authority that there are Indian priests now living who can repeat word for word the whole poems of the "Mahabarata," consisting

of about 300,000 lines. Each line averages some ten words, so the memory feat in reality consisted of recalling some 3,000,000 words in order of arrangement.

The student may train his faculty of recall to a most phenomenal extent if he will but take the trouble to follow the exercises given at the close of this lesson. It will easily be within the realm of possibilities to listen to a sermon or lecture, and repeat it verbatim, in the course of a year's practice. Such are the possibilities that attend proper training of one department or faculty of the mind.

Now from what has preceded, there are certain deductions that may be made. These assume the position and prominence of law, and, in fact, constitute the law of drawing forth the subconscious complex. I use the term subconscious complex as synonomous with ideas stored away in subconscious mind either as associated ideas or as associated groups. And the firt law by the operation of which these associated ideas are brought to consciousness is:

The stimulation or recall of one idea of a complex tends to produce the recollection of its idea or group associate.

Let me illustrate once again: I meet a friend that I have not seen in some years. Immediately there arises in consciousness a further memory than that I have not seen this friend for years. That further memory consists of the place where I last saw him. I remember that it was in the village of our boyhood days. Now in turn the

village memory brings to mind the cool, clear waters of the lake thereat in which as boys we used to swim. This memory is not alone for another arises, it is that my father had forbidden me to swim in the lake without his permission, and so on. One memory gives rise to another.

Now careful consideration of these states of consciousness discloses that our thinking processes in so far as they may relate to trains of experience like those mentioned, consists of mental pictures. Each of these pictures are associated together at the time of their occurrence, and so to speak are hung in the mind's art gallery side by side, row by row, section by section, and so on. It is in this way that each is remembered, for when one is brought to consciousness, its companion picture is likewise produced. Here then is the application of the first law of recall: "The stimulation or recall of one idea of a complex, tends to produce the recollection of its idea or group associate."

The second law of recall is, that, Nearness in time or space, or similarity in quality or appearance between two or more experiences, when one of such experiences is recalled tends to stimulate the mind to recall the other experience.

The third law is that, Extremes in time or space or dissimilarity in quality or appearance of experiences or ideas when one such experience or idea is recalled tends to stimulate the mind to recall the other experience or the other idea.

These two laws in relation to association of ideas in the subconscious complex may be called

the associate laws of contiguity, and the law of extremes.

It may be said of both that these laws are not fixed in relation to all persons. For instance, that which by reason of its nearness to another experience would instantly cause that other experience to appear in the consciousness of one person would fail to recall it in that of another person. And so likewise is it with the law of extremes. The reason for this lies in the depth of impression made at the time of the occurrence of the experience. To state it differently, I would say that certain persons do not find resemblance or nearness, extremes or dissimilarity of experiences a natural association of ideas, while others to the contrary so find. But that which seemingly is not a natural association can be made a most potent association with but little practice. The secret of doing so is to consciously observe such relations or association in connection with things which it is desired to remember.

To the foregoing statements of the laws of recall may be added the following: The frequency with which an experience is impressed on the memory or the greater intensity of feeling which accompanies it, the greater the probability that the experience will be recalled.

Now intensity of impression can be invoked with every experience. Feeling or Emotion, however, are to a great degree dependent upon the conditions surrounding and the circumstances attending the experience.

Thus, if I meet a business acquaintance on the

street and he requests an appointment at his office for the afternoon or on the following day, the nature of the experience is such as to preclude the attending of feeling to the degree that a deep impression is made on my mind concerning the coming appointment.

On the other hand, I may produce intensity of impression simply by concentrating, for a minute, my entire energy in an effort to fix in mind the filling of the appointment. But in doing so, I consciously or unconsciously take note of the associated ideas. Thus, I meet Jones. Jones is at the corner of Rock and Walter streets. Jones requests an appointment. I FIX THE HOUR AND PLACE OF APPOINTMENT IN MY MIND with having met Jones, which likewise is an associated idea related to the future. All these are associated ideas, the recalling of one, tending to recall the others. While therefore I have the sense of willing to recall the direct object of my attention, still I am but paying attention to the laws of association. In other words I am improving my methods for arousing my recollective faculty. It therefore follows that, as an aid to recall an experience, your attention should be directed to the ideas or experiences associated with the main object which you desire to recall.

PRACTICAL EXERCISES

You should set aside a time each day for practice of these exercises. A deliberate system of practice produces the habit of carefully observ-

ing associated ideas, and thus the recollective faculty is strengthened to a degree.

At the hour set aside for the practice of the exercise choose a subject, not too complicated (at first) of natural interest to you. Now carefully note just how the subject is related to its nearest associate idea, subject, or object. Having made mental note of this nearest associate, try to relate the two ideas to a third, and the third to other ideas and so forth. In other words, construct a group of ideas around the central idea. Make your associations deliberately, and think them out thoroughly. Having formed your complex or group, determine to recall the last idea contained in your grouping at a definite future hour which you then determine upon. Dwell on it for a moment with concentrated purpose, saying to yourself audibly if practicable otherwise do so mentally, that at such and such an hour you will recall that last idea. Now dismiss the idea, and its group from the mind. At the hour determined upon the idea will present itself to your consciousness. Immediately begin to trace out the ideas in the inverse order of their occurrence, until you reach the central idea. Now there may be an instant recall of the central idea when the last idea is recalled—usually such is the case; but do not neglect to trace back the several ideas that composed your group. The principle is to make habitual, association of ideas. Not only does the practice wonderfully strengthen your ability to remember, but it aids you in the accumulation of knowledge of great benefit to you.

Do not under any circumstance neglect this practice. Make the practice itself a habit. It is worth dollars and cents to you.

Now I desire to give you instructions concerning a method of remembering matters not strictly within the realm of visualization. It has been called the direct method of memory. The description is good, but as previously stated, direct memorizing consists largely of unconscious observation of associatives.

Select a passage from some standard work; prose is more suited for our present purpose than poetry. It is well in making your selection to determine on some descriptive matter of scientific value; or if you prefer, choose any other passage which you feel would be of benefit for you to remember. I care not how long the passage may be, the longer the better if you intend to master the content, for in this exercise time is of no moment. If such should not be your purpose select a less lengthy passage but one which will be of value to you as information.

Now read the shortest element of the first paragraph that is sufficient to make sense. Carefully observe the relation of that element to the succeeding clause or succeeding sentence as the case may be. Ponder the clause or sentence to extract the main idea, then add such modifying words as are contained in the element. In this way complete this sentence or clause. Now close the book and repeat from memory the clause or sentence in just the order laid down in the passage. Absolutely master that clause or sentence, so that you

know the meaning of every word, and the office of every word contained therein. Frequently during the day repeat that clause or sentence consciously, not mechanically. I mean to say that in repeating you should run over the matter much as you did when you were fixing it in mind.

Now what I have set out should not be dismissed lightly as containing too little effort. More and greater effort will be required in a day or so. The following day take up your work where you left off, but this time connect the next two succeeding sentences, thoroughly analyzing and associating their relative ideas. Having done this you are the master of three sentences. In this way add to your work from day to day, in your recitals always starting from the very first of the passage so that the same together with the new work presents a consecutively completed work. Work thus until you have mastered the first paragraph.

Having accomplished this, attempt longer passages at each sitting until you are able to master a page or so at a time. You will find that after a few days of such practice the associated ideas will begin to assume definite conscious place without the laborious method I have suggested. The result, of course, will be that you will soon be able to master a paragraph whereas before in the same time you mastered but a sentence.

I promise you now that if you are faithful in this practice within six months you will have developed a memory almost if not quite infallible. A year's practice along these lines will enable you to listen to a discourse of an hour or more in

length and repeat it word for word without the aid of notes.

I know of no one thing that gives one a more secure hold on success than the development of recollection. It will pay you many, many, times to master your recollective faculties.

In the last lesson you were instructed to suggest to yourself just before going to sleep at night, and immediately after waking in the morning, that "you are a perfect concentrator." If you have followed instructions each night and morning, ere this you should begin to note improvement. I now purpose to alter the exercise, slightly, however. The new exercise will not only bring about the condition referred to, but it will likewise strengthen and develop you power of concentration.

For the coming week therefore, just before falling asleep at night, let the following be the last definite thought in your consciousness: "I have a perfect memory." Repeat the statement to yourself a number of times after awaking in the morning and before doing any other thing. As you make the affirmation feel that it is true, for it is true, be assured of that.

Practice your breathing and physical exercises together with the exercise for generating energy during this week, as previously instructed.

Be faithful in these matters. Do not become discouraged or give up. All are steps which you must climb as you mount the ladder of your desires; and you will certainly reach the top rung if you persist.

381315

MENTAL THERAPEUTICS

(Lesson 10)

There is no more important subject in the entire study of this course than Mental Therapeutics. Volumes have been written on the subject, and it has afforded a vast field for oral instruction. It fully deserves all the consideration given it, for before one can have achieved notable success in any field of endeavor he must have learned the laws of health; and together therewith, it is most desirable to master the laws whereby health can be restored when lost.

I shall first lay before you the general principles underlying mental healing and thereafter direct your thought to a number of specific methods commonly in use by practitioners of this system of healing.

As a prelude to the present division of the subject, I would ask you to carefully read over what has been said in the lessons on, Spirit and Matter, the Four Minds and Energy. The matter contained in those lessons contain the underlying principles of Mental Healing. In addition thereto one may very profitably read again the lesson on Nerve Energy. You will recall that Nerve Energy was defined as Universal Energy concentrated, or focused, in the individual. Then, too, we have found that Spirit and Matter are one; and that the Four Minds are one, expressing, however,

in four phases or modes. Finally you will have observed that all expression in the world of the concrete is contained in and constitutes the Allness. In other words, everything that is, in essence is Spirit. From these considerations it will be found that all conditions of the body which express as illness are a wrong expression or manifestation of Spirit.

Our next inquiry will concern the principle by using which illness of physical man may be corrected. A careful examination of the different systems of Mental Cure will reveal one basic or governing rule. This rule is more than a rule; it is law. It is, that, every person who is healed of bodily infirmity must undergo a change of belief. Moreover, every person who invokes the healing forces either for himself or for others, must likewise first change his belief.

I would ask that you convince yourselves of the truth of this statement, if there is any doubt resting in your minds as to its accuracy, for as already stated, a change in belief is a prerequisite to healing. Moreover that change of belief must be accomplished to a marked degree before results become apparent. The rationale of the rule is found in the principle that, without a change of belief, doubt as to the effacacy of the method used will arise; and without the slightest ground for controversy, doubt if lodged in the mind is an insurmountable barrier to realization.

As illustrative of the principle that changed belief must precede healing, I would call to your

attention the mental attitude of certain of the different creeds which disclose a most radical change from an old to a new belief. Thus we have that great organization, the Christian Scientists. The belief of this organization is a most radical departure from the customary belief in medicine as a curative agent. Inquiry will reveal the fundamental belief of the members of this organization to be that, all limitation, either in the physical body or in circumstance, is chargeable to error of conscious mind—the term conscious mind, as I understand it, being synonomous with "Mortal Mind," which is the technical term employed by "Scientists." The adherents of this creed aver that since belief in sickness is an illusion of the "Mortal Mind," sickness does not exist; and so likewise do they apply this principle to limitations of other nature.

Somewhat similar are other beliefs. Others still there are who do not accept the more radical view of our Christian Science friends, that of the non-existence of disease and limitation except from the viewpoint of "Mortal Mind." Such as these base their changed belief upon the total inadequacy of medicine to heal, resting their faith in God to heal by special interposition. These are they who are generally, known as "Faith Curists." Then, too, we have the "Divine Scientists," and a multitude of others. Finally we approach the viewpoint of the Psycho-synthesist. They recognize without qualification the world of form with all its attending imperfections and limitations. In this connection the Psycho-synthesist is identical

in belief and practice with the Applied Psychologist; "Psycho-Synthetic," being a term according to our estimation, more nearly expressive of the principle which governs all manifestation than does the term "Applied Psychology." "Psycho," of course, is a contraction of the word Psychology, while, "Synthetic," pertains to synthesis which means a "putting together," or composition. It is used in the sense that is opposite to analysis, which is a separation into original elements. Psychology on the other hand is the study of the mind; hence the term, Psycho-Synthetic, meaning composition of all that is by use of and from the mind is adopted as more expressive.

I have said that the Psycho-Synthesist "recognizes without qualification the world of form with all its imperfections and limitations." I want that you should become thoroughly informed on this subject, and understand the rationale of the statement.

In the first place, form is necessary to identity. It is inconceivable that anyone or anything could persist in consciousness unless the attribute of form likewise persisted. Otherwise that which I may today recognize in consciousness, as a man, might tomorrow appear as a tree, or that which I recognize today as my wife's hat, may tomorrow be recognizable as my pet terrier. Can you not see that but for the principle of form, all consciousness would be eternally flowing and intermingling, each with the other, and if such were the case, all identity would be lost?

Moreover there is a Universal law that im-

poses on all conscious life the ability to see the same form or aggregate of forms similarly and alike. Hundreds of thousands of people enter the city of New York every few weeks; these, in the course of time grow into millions. To these countless numbers of persons the "Great White Way," is identified by each as such, and by each, seen alike. The great Pennsylvania Station to the millions of people who annually enter it is by each seen alike. It is therefore a conclusion beyond the possibility of error that the law which enables all people to see things alike is a Universal Law.

In line with this conclusion, poverty is seen as poverty, and so recognized by everybody wherever it is found; disease or sickness is seen as such wherever found. It is this sane and practical way of looking at the matter that accounts for the wonderful advance made by practical psychologists in recent years in scientific experiment and research.

While the Psycho-Synthesist accepts the world of form with all its limitations, as a fact of nature he declares that these limitations are imposed on the personality by a limited consciousness. Broaden the consciousness, says he, and limitations are pushed back farther and farther. Now to broaden the consciousness is essentially to recognize the power of the mind.

Al these concepts, it will be seen, are decidedly changed beliefs from those formerly held. Until latterly our faith in power to accomplish things has been placed in the external world. We have believed that all power to achieve was derived from

external forces; we have believed this in relation to the cure of disease. In this connection, the world has sadly departed from precept and example, for the miracles performed by the Master Jesus and his disciples, he promised, should be performed by those who believe. "Greater works shall ye do," He said.

Now then it is appropriate that a return to the first principle laid down should be had. Hence we say that the underlying principle, the very foundation for all manner of Mind cure, is a change of belief. It is very pertinent to ask, of what that changed belief consists? A re-reading of what has been said, will indicate that it consists of a change in belief that an external power heals, to the belief that an internal power heals.

But before one may enter into a full realization of this, a solid and enduring basis for such change must be found. To state it differently, I may say that, before one's belief may undergo such change, a reasonable ground for conviction of the falsity of the old, and the truth of the new must be found.

This conviction is to be found in the realization of the power and the extent of the subconscious mind. Not indeed solely as an instrument whose function is to recall things. Such indeed, as pointed out in the lesson on Memory, is one of its functions, but it will be remembered, that another and greater function of this wonderful mind is to build, to repair, to re-create.

The statement is not solely dependent upon

philosophical reasoning for its authority. On the other hand experiment along scientific lines has demonstrated its truth. It will be remembered that in the lesson on "The Emotions," it was pointed out that indulging the constructive Emotions such as the exercise of the love faculty, the entertainment of courageous thoughts, becoming habitually poised and calm, inevitably results in the physical body manufacturing a substance within itself that produces energy and power. Now this is the work of the subconscious mind; such has been shown by hypnotic experiment, to be the case.

It has also been stated that the individual subconscious mind is but the personal share in the Universal Subconscious Mind. The individual share must contain, at least potentially, all the qualities of the Universal Mind, therefore if the Universal Subconscious Mind is the one active creative factor of the Cosmos, it results that the Individual share in that mind must likewise contain the Creative Faculty.

Now what is the creative faculty in connection with the re-establishing of health except the re-creation of defective parts. All disease is death to the degree that the disease makes inroads upon the physical system. Stated somewhat differently, I would say that disease is death of a lesser degree that that condition which we recognize when we say a man is dead. Now death means disintegration, disintegration or tearing apart, is the exact opposite of construction or bringing togeth-

er. It is seen therefore that construction or bringing together is the work of creation, which is a faculty or attribute of the subconscious mind.

Usually one looks to the external world as the cause of all that is. I have pointed out that the creative power resides within. However, in one sense the external world may be a cause, but not a primary cause. The one primary cause is Mind. But we have found that the activating law by which subconscious mind expresses, is the law of suggestion. It therefore follows that suggestion received from any source, by the subconscious mind, may be a cause; that is to say, the cause that makes active the subconscious mind. In just this way, the individual looking out upon the limitations which attends form, sees therein suggestions of his own limitation, which he accepts as the law of life. Thus a corresponding condition becomes manifest in the individual's person or affairs.

Realizing the force of this reasoning one finds therein a just conviction of the falsity of his former belief that, disease is brought about by external conditions, and that therefore cure must originate from that source. By the same token when he realizes that the cause of all disease rises from within, that is, that it exists in the mind, he reasons that the curative agency must likewise there be found.

Now in order to be of the utmost power in curing disease the subconscious mind must be untrammeled. This it cannot be if the healer limits his mind by recognizing it as individual, for re-

member, please, that whatever impress or suggestion is sent to the subconscious, such is taken up by it and acted on accordingly. The recognition of the subconscious mind as individual therefor is to recognize it as having limitations; and the only limitation peculiar to the individual subconscious mind which it can recognize is that which composes the personality to which it belongs. Bear this in mind: For the subconscious mind to recognize any condition, good or bad, is for that mind to perpetuate that condition. Hence if the individual's subconscious mind is restricted in its recognition to the personality, and a personality moreover which is sick that sickness unless qualified by changed belief will terminate in death. Fortunately there is no such thing as absolute restriction of subconscious mind to the personality. It is always relative, and being such can not perpetually oppose the upward or developing tendency of the Universal Subconscious Mind. This general trend toward expansion and growth works for physical well being. If therefore when a person is ill, he would (as some do) forget all about his illness, he would get well. But if, instead of forgetting his illness, he realizes that he is a center in Universal Subconscious Mind, and that that Mind is absolute perfection, and will inevitably express its perfection, one's recovery is greatly accelerated. Moreover the time required for one's recovery from illness, is in exact proportion as is his ability to recognize the perfection of the Universal Subconscious Mind. THIS IS THE LAW.

Closely related to the law which requires the realization that there is but one cause, is the further consideration that matter is mobile and plastic to the action of Mind. A faint indication of this great principle was given in the lesson on "Spirit and Matter" in which it was pointed out that the Higher Mode of Intelligence Governs and Controls the Lower Mode. At a future time I shall cite certain instances wherein direct action of mind on matter has proven the truth of the statement. Solely by the force of thought matter has been made to respond to mental control. In the instance referred to, the experiment was not connected with healing but serves to demonstrate the principle underlying mental healing.

The foregoing mentioned principle is one of the first considerations in the science of mental healing. Unless such were the case there would be no connecting between mind and matter, the result being that mental healing were impossible. But the cures effected by means of Mental Therapeutics have been too numerous to admit of doubt. The records are full of well authenticated cases, not alone wherein functional disease were cured, but likewise where organic troubles were remedied.

Fully realize therefore that disease of the physical body is amenable to the power of Subconscious Mind, for disease of physical body is an abnormal condition of matter, and matter being subject to control of mind, the abnormal condition of the physical body may be made normal. But understand, please, that to secure permanent results, the healer must concentrate the entire

power of Universal Mind into the abnormal center. This he does by recognizing the illness of the center, and then realizing that it is an impermanent condition which must give way before the power of Universal Mind. In actual practice the method should be to look beyond the temporary imperfection into the depth of being and there see the absolute perfection of the One Mind. Couple this insight with affirmation that the perfection of the Universal Mind is even now manifesting itself through this center, the (sick) individual.

Certain students experience difficulty in understanding just how the mind of one may influence the mind of another, except as it may be reached by the spoken word. This difficulty is the result of failure in the first instance to fully grasp the idea that there is but one Mind.

This brings us to a discussion of personality. The definition or conception of personality, commonly accepted is gathered from the belief that all men are separate and distinct expressions of the Creator; that every attribute or faculty which makes man a totality is peculiar to individual man. one sense of the word this is true. Every man is distinctive; every man entertains different ideas; every man has a different function in respect to the details of his daily life; and, every man in his subconscious capacities and powers is distinct from his fellow. But it does not follow that man in his inner self, his great subconscious self, is not identical in possibilities with all men; it does not follow that this subconscious self, except in manner of functioning, is not common to all men.

Know this that, THE GREAT SUBCONSCIOUS MIND, THE UNIVERSAL SUBCONSCIOUS MIND IS ONE IN WHICH ALL THINGS MANIFEST AND FUNCTION.

You and I are centers in that Mind, not separate and distinct but centers Eternally bound together in our essential being, The Spirit. And the active principle of Spirit is Mind—Subconscious Mind; hence you are one with all Mind. I am one with all Mind.

Let me diverge just here to point out the magnitude of effect following such conclusion. It is that all power, all capacity, every attribute displayed by every great thinker, of all great doers, potentially is yours. And such powers, capacities and attributes may be displayed or manifested by you. The method of arousing them is set out in this course. Some of the exercises are simple, and on cursory examination one may be tempted disregard them as not worth while. Let me say, however that principles are everlasting, and the exercises given are based on principle. Moreover they have been tested and tried; they do not constitute matter of speculation.

We have found that each one of us is an expression of the One Mind. Each embodies his portion of great I AM. In my particular sphere of life the I AM expresses as F. W. Butler, and the I AM expresses in you as the personality which you are. So likewise you express as Yourself, but you are the great I AM, and so therefore you, as the I AM are expressing in me as a different personality.

How does all this affect mental healing? Simply that it enables the healer to focus the I AM. It is a matter of substituting one's own Conscious Mind for that of the patient so that the I AM may be impressed to externalize its perfection in its objective center (the patient).

But the student at once desires to know how this is accomplished. He asks, How may I substitute my Conscious Mind for that of the patient? On the basis of conscious co-operation, the patient makes himself passive or receptive to the suggestions of your Conscious Mind. These suggestions may be made audibly or mentally. In either event it is better for both the patient and healer to close their eyes; the object being to shut out distracting thoughts which the appearance of external things usually induce.

Now to make one's self passive is merely to assume the mental attitude of receptivity. In other words, have the patient mental affirm his willingness to accept the thought of the healer and the accompanying healing forces which are borne in on the thought. This action on his part breaks down the barrier of personality and thus allows a flowing in of suggestion and healing power. While on the one hand the barrier of personality is removed by the patient in order that there may be an inflow, it is removed by the healer that there may be a flowing out.

Just here lies the importance of realizing the I AM; namely, that as the healer substitutes his conscious mind for that of his patient, and commences his work of suggestion, he knows that in

reality he but speaks to his own subconscious mind. This eliminates all doubt of having to bridge a chasm as it were to reach into the subconsciousness of his patient.

The method here given for effecting a juncture with the subconscious mind, in which the patient forms a center, presupposes conscious cooperation between the healer and the patient. It so happens, however, that conscious cooperation cannot always be had. The question at once arises, How under such circumstances can the subconscious mind of the patient be reached?

The difficulty anticipated is more imaginary than real. It is true that a receptive attitude of mind on the part of the patient is highly desirable, but if the student will but realize the great principle, that, his subconscious mind is the one mind, he will readily understand that, by himself eliminating the barrier of his own personality, he thus reaches the subconscious mind of the patient. In such case, direct for a moment the attention on the condition of the patient for the purpose of recognizing his need of assistance, then dismiss him from mind during the period of suggestion. This method is very efficacious. Dwelling in thought for the instance on the patient apparently opens a channel through which the vibrations of health find their way to expression in his physical person.

Now while Mind is the curative agent, still there remains to notice the medium of communication which is the vibrating principle of mind, or

that which is found in the all pervasive ethers. The ether is a primordial material substance. That is to say ether is the ultimate of matter. Later I shall point out to you once again that matter is a mode of energy, and as such is an expression of mind. But for present purposes it is well to regard the ether as a frictionless, all pervasive, material substance by the vibration of which health thoughts are communicated. In order to fully appreciate the force of this statement it is well to understand that subconscious mind acts directly on the ether, and therefore a rate of vibration inaugurated in the subconscious mind of one individual with an intent that the thought which initiates that vibration, shall be transmitted to another, inevitable is communicated to that other, and interpreted by him in accordance with the primary thought. But sense of distance should not be permitted. Here again of value is the comprehension of the One Mind, for to speak to that One Mind as it manifests in someone else is to realize that neither time nor distance are factors; one speaks to his own inner self when he speaks to the One Mind—one speaks to the Great I AM.

Now there is but one thing, and one only that will prevent your suggestion from ultimately producing the desired result, even though there is no conscious cooperation by the patient, that is mental obstruction. Mental obstruction is any attitude of mind held by the patient which permits doubt to arise. Doubts are most powerful foes of Mental Healing. So powerful are they, that beneficial

results may be accomplished only in proportion as one controls his doubts. This statement applies to the healer as well also as to the patient.

For this reason a healer's best work is done, unless he is requested by the patient to aid him, when the patient is in total ignorance of what is being done for him. Moreover the healer will find his work more readily apparent if under such condition he treats while the patient is asleep. The reason for this is that so long as the patient is awake, his consciousness of physical illness is continually acting as a suggestion which is sent into his subconscious mind, thus neutralizing the health suggestions of the healer.

On the principle of the Universality of the Subconscious Mind children who have not yet reached the age of understanding are healed. In such cases, it is the better practice for the healer to place himself beside the bed of the little one just as it falls asleep and make the suggestions of health and strength. The health mind of the child, that is to say, the subconscious mind, takes up the suggestion and acts on it accordingly.

Now there is one point that I desire to emphasize. It is this: Never permit yourself to dwell on the abnormal condition of a patient whatever it be. Recognize its existence, but at once turn your thought and your suggestion to the perfect life that must manifest according to its law, and see that Manifestation taking place before you. This method produces permanent and early results. It follows therefore that denials have no place in Psycho-synthetics. Results are obtained

by affirmation and visualization. Denials but perpetuate the diseased condition. Do not use denials.

Do not seek to dominate the mind of your patient. The purpose of health suggestions made to the subconscious mind of the patient is to induce a realization of his own perfection; it is to help him to realize himself as an individual expression of the perfect mind. Such realization accords no greater power to others than is possessed by himself; and on the other hand he should realize that he possesses no greater power or capacity that is possessed by others. Finally the matter resolves itself to a realization by him for every human being including himself of potential perfection, in attribute, power, capacity and expression.

As an aid to healing I would call your attention to the lesson on Energy. In practical application, before treating yourself or your patient, generate in yourself by the methods outlined in that lesson, a great quantity of energy. Having done this know that the energy thus accumulated by you is projected into the ethers as an active curative agent, and will reach the patient.

PRACTICAL EXERCISE

Continue your physical exercises, and your mental regimes as instructed in former lessons. By all means do not neglect the concentration exercises outlined. Likewise practice the memory and will exercises. These are stepping stones to your continued progress.

In addition to the physical exercises given, devote five minutes daily to running. Not that it is necessary to get out on a course, but you may run in one place in your room before attiring yourself for the day. Throw the shoulders back, double your fist and hold the elbows bent at the sides. Breathe deeply and run in the fashion that you used to call the fox-trot. Do not make this exercise to strenuous at first. You may content yourself with one minute for the first day, gradually increasing a minute each day until you have reached the maximum which with the practice of other exercises should be sufficient. Make this a daily habit.

I have called your attention to the great value of concentrating during the psychological moment, which occurs just prior to sleep and immediately after waking. If you have been faithful in the practice of making suggestion to yourself at such times during the last two weeks you should have noticed ere this a great improvement in your powers and capacities. For that matter I may say here as previously stated, that your success in this work is in exact proportion as you are faithful in your practices. There is no other way. PRACTICE DOES MAKE PERFECT.

You may use the method given for impressing the subconscious at the psychological moments, for healing—and if persisted in, wonderful, well nigh miraculous results, will be accomplished. Your success depends largely on the net results of your training up to this point, in concentrative

exercises. If therefore you have not acquired proficiency in concentration, persist until you do. It may be well at this place to point out that the concentrative requirements contained in this course are intended to be a basis for establishing a life-time habit. It is not intended that you should practice the particular methods given for life, but that you should develop a keen sense of interest and attention in all your doings. Therefore do not desist in practice until you have established the habit.

If you do not utilize the psychological moments for health suggestions continue suggestions throughout the coming week as follows:

"I will that, tomorrow and throughout all the day, I may be inspired with the sense of courage, faith, patience, power and love. I will to realize during tomorrow that I have the power and ability to accomplish everything that I undertake." If you have a definite undertaking for the morrow, substitute the specific undertaking for the general thing, and will that on tomorrow and all the day you will have the power and capacity or ability to achieve that particular thing.

THE BUILDING OF CHARACTER

(LESSON 11)

In the mad rush for dollars, for position, for power, oftimes we lose sight of the bigger, grander, more worth while things of life. But at the end of life's journey, it is the rule, not the exception, to look back on the trail with an inquiring mind. Then it is we ask, Has my success been worth while? Many there are who in answer to the question are forced to sadly shake their heads; "no," such as these admit, "my success has been too dearly bought." But the student and practitioner of the principles of this course need have no fear that such will be the anxious inquiry from him when he shall have finished his day of Life. For success is assured him based on achievement beneficial to friends, associates and those with whom he comes in contact. It is scientifically true that you may be a success, you may be happy, you may have perfect health without detriment to your fellow man.

Such indeed is not the commonly accepted belief of men, but it is true nevertheless. There is sufficient, and to spare, in the world for all. It is untrue that for me to succeed I must build my success on the ashes of another's ruined hopes. It is not true that men must fail, if men succeed. I reiterate what I have previously stated, namely,

that co-operation should be the rule instead of the exception; competition tends to destroy, co-operation tends to build.

Now I am not arguing for a community of interest—a pooling of property; a common ownership of property. On the other hand, I stand first, last and all the time for emphasized individuality—an individuality that recognizes another's rights and that demands from that other a similar recognition for yourself. But a recognition that does not require the surrender of one iota of independence in person or property.

Aside from the consideration of the accounting day, that day which first or last comes to all men, it is proper to inquire, Does it pay to build your success on the solid foundation of good character?

Character is what one is; reputation is what others say about one. Therefore the question that confronts us may well be altered so as to read, Shall I build a success on good morals? For a man's life, whether good or bad, is equal to the sum total of his morals. Now I am not speaking of the sex relation, alone, but of all relations assumed both by men and women, business or social, in their intercourse with other men and women.

I have endeavored to remove the inquiry from the influence of fear. Fear, be it said, has been a prime factor in the determination of many as to their course of conduct; the fear that "The Judgment Day Will Come." From the earliest stages

of these instructions, I have attempted to show that fear is a destructive force, and therefore most necessary to control. In respect to the subject under discussion, I make no exceptions. Fear of what the future holds in store, for those who fail to conduct themselves in accordance with the ethics of religion, has no part in the matter. The question must be answered for its own sake. Therefore one may ask: "Are there any real, substantial reasons why we should live to our highest?"

In attempting an answer to the question let us for a moment examine the mental state of the individual immediately after the commission of some good deed. What feeling, if any, does such an one have? Is it not a feeling of pleasure? As it is said, "Does not one always feel better?" The experience of men prove the fact. One cannot indulge in doing good without driving bounteous compensation; the compensation that produces in consciousness a realization that one has done that which is worth while.

Habitual actions of this nature impel one to the belief that there must be a Universal Law that ever pushes onward and upward; a belief based on non-material compensation, but nevertheless one of absolute worth.

On the other hand, when one does an act which does not produce the exhilerating sense which follows the good deed, a demoralizing sense of uneasiness pursues. This sense of uneasiness may be intense or less so, depending, of course, on the na-

ture of the wrongful act, but it always gives rise to a consciousness that something is wrong. It is this feeling of inharmony that causes the character to alter for the worse when downward tendencies are indulged in; and the sense of rightness which follows a good deed likewise alters character for good. In other words, it is the difference between building up on the one hand and tearing down on the other.

Not only is this true of one in respect to his relations with others, but there are certain habits and practices, restricted to the individual which gives rise to one or the other of the feelings mentioned.

Among these may be instanced the habit or indulgence of overeating or excessive drinking. The sense of discomfort that forces itself on the consciousness when such habits have been indulged forces one to the conclusion that a constructice principle has been violated. Suffering from the results of such excess, the individual cries out in his innermost soul: "Why do I do these things? I know it doesn't pay." Physical discomfort forces the individual to recognize the law of moderation. Excesses in any of the activities of men, although connected with things in themselves good, become deleterious, and may become exceedingly bad.

While discomfort and mental anguish convince the erring one of having broken the law forbidding excesses, a factor no less potent in arriving at such conclusion is the knowledge that comes to

one who lives in accordance with constructive law. As before stated the sense of rightness following a good action confers a feeling of "bounteous compensation." Well may it be said therefore, viewed from both standards, that living to build a good character has its inherent compensations..

Having reached the conclusion stated let us now turn our attention to some of the steps we mount in ascending upward—for indeed to build character, is to ascend upward.

The following may be deemed precepts to guide the student on the way:

(1) Devote your time to the study and judgment of yourself instead of others. He who judges others should be above reproach.

This admonition may well be considered by every one who reads this course, likewise the writer. How few of us indeed are entirely free from the fault of passing judgment on our fellowmen! Therefore in saying that every one should consider this precept, I do not single out the students of the course as being peculiarly amenable to the charge of judging for it is a common sin. However those who read these words do so from the motive of individual benefit and development; and with this in mind it is the part of wisdom to carefully consider a principle which by observing brings the student nearer the coveted goal.

Now why should we not judge? Perhaps the most patent reason is that, so few persons are qualified to pass judgment. However true this statement may be, rarely if ever does he, who

judges other people, consider the inconsistency of so doing. "Consistency thou are a jewel!"

A further objection to the habit of judging others of especial interest to the student is one based on scientific fact. This fact again has to do with the great subconscious mind; again the law of the subconscious mind prohibits. It stands thus: When we judge, when we form that habit, it always induces a tendency to look for imperfections in the people we meet and people with whom we associate. Harkening back to an earlier principle, we learn that the individual is the net product of his experiences qualified by his disposition; and furthermore, that which contributes most largely to his personality are his dominant thoughts. Dominant thoughts are those, of course, which most frequently enter the mind. The habit of judging people therefore becomes a habit of seeking imperfections. The habit of seeking imperfections becomes a DOMINANT THOUGHT and therefore the dominant thought, the thought of imperfection is woven into the fabric of the individual's personality and becomes part of him. "Judge not that ye be not judged, for with what judgment ye judge with that also shall ye be judged." The modern application of the text, the application made by Psycho-synthesists is that to see imperfections in other persons, is to build those imperfections into oneself. I RECOMMEND THAT EACH STUDENT CAREFULLY SEARCHES OUT ANY TENDENCY IN HIMSELF TO JUDGE, AND TO CONTROL

THAT TENDENCY FOR THE PURPOSE OF KILLING IT OUT. And how shall one kill out such tendency? By substituting a constructive idea, thought or activity, on every occasion when one is tempted to judge.

(2) Let the light of love ever shine in your face—it is the soul's greatest illuminator. Fear nothing but Fear.

The great motive power of the Universe whether on the plane of the abstract or the concrete is love. It prompted the Spirit to create. It inspired It to express Itself as man. It is the Divine Urge that makes for the happiness of the race. It is the parent of desire. It underlies all governments. It is the only truly sound reason why you and I strive to accomplish our ambitions.

Think about it for a minute. Now I did not say that the reason we strive to accomplish our ambitions is because of love of some one else, and yet this, too, is remotely the case. Rare indeed is the man or woman who lives entirely to himself or herself. Almost always men and women seek to achieve because their success confers benefit on someone else. A desire to help another is altruistic; it is love on the Universal scale. Then, too, there is the prompting to endeavor, for the sake of immediate family or friends, all which proves the truth of my statement that "it is the only truly sound reason why you and I strive to accomplish our ambitions."

This brings us once again to what I have already stated concerning the compensation innur-

ing to him who does good. A good deed or a good action, is prompted by the altruistic spirit, and this we have found to be, Love, on a Universal scale. Now love is a constructive emotion, and all such emotions make for their possessor an exceedingly attractive personality. The man or woman who loves much, radiates its rays. This is a scientific fact. The aura has been photographed, and by that means it has been found to be fitful or steady, strong or weak, according to the strength of the emotion indulged at the instant of the exposure of the photographic plate. A series of experiments carried on by Professor Elmer Gates of Washington, D. C., has proven that love is a constructive emotion. As stated, the man or woman who loves much radiates its rays; these rays have an attracting influence. The results that follow are usually expressed something like this: "Well, that is the first time I have ever met Mr..... or Miss....., but he is certainly a very attractive man, or she is such a sweet girl," and so on. Finally therefore I assert on the basis of experience and observation that "love is the soul's great illuminator." CULTIVATE THE LOVE FEELING FOR ALL MEN—THE FEELING WHICH EXPRESSES AS A DESIRE TO HELP MEN; THAT IS THE KIND OF LOVE I AM TALKING ABOUT.

Fear only Fear. Fear is the only thing in the world to be afraid of. It is the opposite pole of Love, and it is negative. Just as Love attracts, so does Fear repel. During this next week make a special effort to observe just how a timid or fear-

some person affects you. Do not do this from the standpoint of criticism or judgment, but solely that you, yourself may have some opportunity to observe at least certain of the lesser effects of fear. You will probably sense the feeling while in such person's presence that he or she is either miserly, non-trusting, suspicious, or possesses some other such quality. These impressions, if permitted to control, will eventually cause you to dislike such person.

In this connection intentionally send to such person, that is to say, radiate your soul illuminator, all the love you are capable of feeling. You will be surprised to observe, just how good such an action makes you feel.

FEAR NOTHING BUT FEAR, AND BE AFRAID TO FEAR, FEAR; SO DO NOT FEAR. THE EVERLASTING ARMS ARE ABOUT YOU. YOU ARE ETERNAL. LIFE CANNOT BE DESTROYED. DEATH IS BUT A CHANGE FROM ONE TENEMENT TO ANOTHER. FEAR NOT.

(3) Lend a helping hand.

This precept may well be termed a correlative of the preceding one. Love prompts the helping hand to another. At times people help others as a matter of expediency. If such is one's highest motive, it were better to help on that ground than not at all.

The matter of helping others has provided a topic for many sermons, writings and lectures. It merits all the notice accorded it. There is a solid basis on which the superstructure of helping oth-

ers should be erected. Indiscriminate assistance may at times be a positive hinderance. When one gives money indiscriminately to one who appears to be needy it is entirely probable that thereby a stumbling-block is placed in the needy one's path.

When lending the helping hand be actuated by two motives: One of which should be for the purpose of gratifying your own soul urge for altruistic satisfaction; the other, for the purpose of stimulating the needy person into a realization or recognition of his own individual powers. In other words let your help be of such a nature that you arouse a desire in the needy one to help himself.

In days of yore, when "trampdom" was an Empire unto itself, the habit of giving at the back door, while no doubt prompted from the best of motives according to that day values, was charity of doubtful virtue. Why? Mainly because it perpetuated an institution inherently evil, but also because it impressed more deeply in the mind of the tramp—a fellow man if you please—that he must depend on someone else for his daily bread. Such thoughts annihilate the powers of his soul.

I am fully aware of the reply that this position may draw forth, namely that one who wants to help his fellowman cannot always find a method to stimulate such one to individual endeavor. Very true. I am not saying or advising that assistance except in the manner suggested should be withheld. I do say that whatever form your assistance may take have as a prime purposes the principles stated, and be governed by circumstances.

The one great principle to observe and practice is LEND A HELPING HAND, BUT LEND IT IN A CONSTRUCTIVE METHOD. THE STREAMS OF CONSTRUCTIVE ENERGY WILL BE DAMED IN YOU IF YOU WITHHOLD ASSISTANCE FROM THE NEEDY, AND SO ALSO IF YOU CARELESSLY HELP WITHOUT PROPER THOUGHT OF CONSEQUENCES. YOUR MENTAL ATTITUDE DETERMINES THE EFFECT ON YOURSELF; THE EFFECT ON THE PERSON ASSISTED IS DETERMINED BY THE MENTAL ATTITUDE AROUSED IN HIM.

(4) Be master of your thoughts. Give ear to what others say, but determine for yourself whether what is said shall be your opinion, and act accordingly.

The whole purpose of this course is to arouse in the student mastery of self. This purpose reaches into the realm of thoughts which you hear expressed by others. Too often people depend on the views or opinions of others. One is never himself if he is a dependent, and this applies to the mental as well as to the physical world.

Closely allied with the thought last expressed is the principle of sincerity. It is a characteristic essential to self-respecting manhood or womanhood. It is the distinguishing mark of influential men and women. Be sincere.

The idea is well stated by Robert Louis Stevenson. He says: "If you teach a man to keep his eyes on what others think of him, unthinkingly to lead the life and hold the principles of the ma-

jority of his contemporaries, you must discredit in his eyes the authoritative voice of his own soul. He may be a docile citizen; he will never be a man. It is ours on the other hand, to disregard this babble, and chattering of other men, better and worse than we are, and to walk straight before us by what light we have. They may be right, but so, before Heaven, are we. They may know; but we know also and by that knowledge we must stand or fall. There is such a thing as loyalty to a man's own better self, in community or religious affairs. Be yourself, but in being yourself, be not bigoted or eccentric."

If you err and become conscious thereof, yield quietly and quickly. Moreover even though you be in the right, if the matter concerns non-essentials yield also without much ado if thereby harmony and peace will be preserved. Such indeed is the action of the wise.

But yielding or remaining firm, let the conscious thought, the thought that becomes an element of your personality be ever in line with development and growth. Let not the thoughts and actions of other persons influence you against you permanent best interest.

(5) If you stumble and fall, waste no time in getting up or in regretting your fall.

Every one stumbles as he walks the path of life. No man yet has possessed such perfect vision that thereby he detects every loose rock or hidden pit in time to save himself from a fall. Nature seems to have made it so. It is quite possible that our achievements depend on the incen-

tive that can come from having fallen. Be this as it may, it does not follow that we may not arise. There is no such thing as an irretrievable failure.

There is nothing vainer than regrets. They serve not to put your feet in the right road—they help not again to start you on your journey. On the other hand indulging in regrets invariably hinders your rapid recovery. There is a sound reason for this, which is that centering on regret tends to induce self pity, and this, as has been pointed out, is a most decidedly injurious mental state to permit. Self-pity manufactures a poison in the physical body as does the more intense states of the destructive emotions. Therefore if regrets induce self-pity, by all means refrain from indulging in them. There is another potent reason, perhaps, for controlling one's self in this regard which is, that by dwelling on regret one detracts from the mental force necessary to rebuild, to correct, to make amends. Again I suggest that you notice "the mud puddle in the road," but go round or step over it; and if necessary fill it up, provided that such is your duty. Never shirk a duty, and in performing it, do so with joy in your heart; treat it as a pleasure—it's easier to do when so treated.

(6) See to it that you recognize the good in every person, and in every condition.

People sometimes assert there are some conditions, and some people, wherein good is not. Such is a wrong conception—such is the fruit of lack of understanding. There never yet was a per-

son so low in the scale of humanity who does not possess some share of the All Good; there never yet has been a condition utterly devoid of the constructive principle.

Let us see how this works out. Imagine if you will, the very worst thing that can come to you in the way of misfortune. Suppose for instance, that you lose your nearest and dearest. You at once conclude, in your grief, that the loss is irreparable, and, in one sense, such indeed is true. On the other hand, life here and life hereafter has a common purpose and a common aim, which is that, of individual growth and development. The departed person has but preceded you by a few years into a land where greater opportunities for growth and development surely exist. For such person death is but a transition into a bigger, grander, lovelier world. Do not think for one minute that your dear one is dead; life is everlasting, be assured of that.

Or take another case, one involving financial loss. Suppose you lose everything you have, that, to use the venacular, "you are down and out." You think that surely things could not be worse; surely, you think, there is no good in this calamity. As a matter of fact in a relative sense, things could be much worse—for good and bad are after all but relative terms. Now let us look for the good in your so-called calamity. THE PRIME GOOD IS THAT YOU ARE THUS GIVEN OPPORTUNITY TO ASSERT YOUR MANHOOD OR YOUR WOMANHOOD. Because you have suffered loss is no reason why you cannot retrieve that loss; and in

retrieving you gain immeasurably in mental and soul compensation. The knowledge that you have overcome the apparently insurmountable difficulty is worth to you many times more than the value of your loss. It is in this way of looking at every problem that you prove yourself equal to the emergency.

I have called your attention first to things in order that the most important consideration of this precept should thereby be the last thought left in mind: "See to it that you recognize the good in every person."

How can this be done when a person expresses all that you can conceive of as bad. In the first place remember what I have heretofore pointed out, namely, that every human being is related to every other human being in all the universe. There is no getting away from the fact. Every person in creation is an expression of the Universal Mind. "A stream can rise no higher than its source," but likewise it is true that a stream contains the same properties as its source. Therefore every man contains the good of the ALL GOOD. Ever be on the alert to help another to realize this stupendous fact, namely, that, HE EXPRESSES DIVINITY.

PRACTICAL EXERCISE

And now we come to the practical application of the precepts placed before you. Remember you are building character, you are building a permanent foundation for your success. Go about it in the right way, and that right way may be developed through practice.

Read carefully each day one precept and the remarks connected therewith. Having read what has been said, commit the precept to memory, and then meditate upon it. Mentally see yourself in a condition which expresses, as nearly as possible, a state wherein you might apply the precept. Imagine just what you would do under such conditions. Throw feeling into what you do, and practice for at least ten minutes each day.

For practice during the moments preceding sleep and after waking in the morning, during the coming week, use the following:

"I have absolute confidence in my ability to maintain my poise, forever. Tomorrow and for all the day, I will to be calm, strong, and poised. I am filled with a sense of power to succeed."

THE PHYSICAL BODY AND THE MIND

(Lesson 12)

In order of logical arrangement the matter contained in the present lesson should perhaps have been presented at an earlier time. However, it is deemed to be to the best interest of the student that he should commence the mental practices presented in prior lessons as early as possible. The present lesson therefore gave way to the greater consideration.

Although deferred until the present moment, it should not be thought that the matter herein contained is of less value than that which has preceded. On the contrary there is no lesson in the entire course of more vital importance than that which treats of physical man and his mind. A careful consideration of what follows is therefore urged.

THE PHYSICAL BODY

Many students of mental science experience some difficulty in understanding how the mind may affect external material substance. Somehow, because perhaps, of the close relation between mind and body, they intuitively sense the manner in which an individual's mind may affect his physical body. When, however, it comes to a realization that mind's scope of influence is more extensive, than its effect on the physical body alone,

they fail to understand how such things can be.

If but a moment's thought be given the subject, knowledge that, a connection exists between mind and matter by which the former influences the latter, will soon be established. For instance, the inquirer may revert to the metaphysical argument, "How did anything ever come into existence at all?"

There has been a tendency on the part of extremists to question existence. By them it is held that we have no means of proving that all material things are. Our intuitions, our reason, the appearance of the Universe, all testify to the grand fact of existence; hence argument to establish that one great fact will not be made. If then existence is, our knowledge of biology and geology testify as to a beginning. That the initiating energy must have been mind has heretofore been pointed out. If then such is the case, in order for the Universe and all that it comprises to come into existence there must be a connection between mind and matter.

But to many minds argument based on metaphysical reasoning is insufficient to convince—at least such argument is not entirely satisfactory, and proof of a more concrete nature is desired.

The subject is broad, and in the limited space at my command, I can do but little more than cite one or two experiments which may aid the student to a more definite realization that mind does influence matter.

The most striking instance of the kind is related by Judge Thomas J. Troward in his "Eden-

burgh Lectures." His experiment was carried on with a little instrument called the "biometer," which was invented by the French scientist Dr. Hippolyte Baraduc. This instrument exhibits what Dr. Baraduc calls the "vital current." His theory is that the current which flows into the instrument is Universally present, and can be controlled by the will.

I adopt the description used by Judge Troward. He said: "The instrument consists of a bell glass, from the inside of which is suspended a copper needle by a fine silken thread. The glass stands on a wooden support, below which is a coil of copper wire, which, however, is not connected with any battery or other apparatus, and merely serves to condense the current. Below the needle inside the glass, there is a circular card divided into degrees to mark the action of the needle. Two of these instruments are placed side by side, but in no way connected, and the experimenter then holds out the fingers of both hands to within about an inch of the glasses. According to the theory, the current enters at the left hand circulates through the body, and passes out at the right hand, that is to say there is an indrawing at the left, and a giving out at the right, thus agreeing with Richenbach's experiments on the polarity of the human body."

Judge Troward then states that he himself experimented with the instrument. He found that by holding a mental attitude of complete relaxation, and placing the hands in the position de-

scribed, the left-hand needle was attracted some twenty degrees, and the right hand-needle was repelled ten degrees. He allowed the instrument to return to normal, then with the intention of causing the flow to pass through the right hand, the results obtained were remarkable. In this case the right-hand needle was repelled through some thirty degrees while the left-hand needle was attracted through about ten. It will be seen in this experiment that the will or intention combined with the normal outflow of current caused the deflection of the needle something more than twenty degrees in excess of that of the first experiment.

Other experiments of similar nature have been successfully performed. These force on one the conclusion that at least there is some subtle connection between the will of the individual and the finer forces of nature. And these forces acting on matter external to the body, affect it accordingly.

Now it may be objected that the current which passes from the body to the instrument is some form of magnetism or electricity, and that it was this that produced the movement of the needles. With this theory I have no quarrel; but regardless of the nature of the current, the significant fact remains that, it was the intelligent action of the mind that produced the results in the second of the two experiments.

I trust the student realizes the full force of the results of these experiments. It establishes our basic statement that "mind controls matter." Moreover the importance of the fact of such con-

trol is that, bodily activity so far as direct contact goes, was not an active agency.

There is a power within the bodily organism that has the faculty of influencing objects. If this be true, how much greater the probability that this influence, or one similar in nature, may be directed against persons and circumstances. That such is a fact science has demonstrated. This will be shown to be the case in a future lesson on "Law of Attraction."

It now devolves on me to point out how wonderfully adapted is the mechanism of the body to transmute mental activities into external activities. Bear in mind that all achievement is brought about through some form of bodily activity. It now remains to demonstrate that all bodily activity is inaugurated and controlled by mental activity. In other words, the cause of everything which man performs is the mind. This being the case it is of vital importance to learn something of the processes of mental operation.

THE NERVOUS SYSTEMS

I have heretofore called your attention to the two great divisions comprising the nervous systems, namely the Cerebro-spinal and the Sympathetic. These systems are also called the Voluntary and the Involuntary.

The whole body is covered and traversed with a network of nerves which are connected with or related to one or other of the two systems named. As previously stated the sympathetic system is the channel for communication of mental impulses

affecting the involuntary organs, or those organs over which one has no conscious control or direction. On the other hand the Cerebro-spinal or Voluntary system is that over which impulses of the mind are sent to those organs over which we have conscious control. Among the former, of course, are the digestive organs, the liver, kidneys, the heart, lungs and so forth. Those of the latter system include all organs over which we have conscious control. The central organ of the Cerebro-spinal system is the Cranial Brain; while the central organ of the other is the Solar Plexus. This is a mass of gray matter situated behind the stomach and on either side of the Spinal Column.

In the lessons on "Nerve Energy," and "The Cells," it was shown how mental activity in the one case produced the storage of energy; while in the other, it produced Subconscious Life of the cell. It follows that as the nervous system is the conduit of all thought—thought being the active agent for the production of Subconscious Life—there must be some kind of relation or connection between the organ of the Conscious Mind and the organ of the Subconscious Mind. The necessary connection between the two organs—the Cranial Brain and the Sola Plexus—must be a medium contacting or connecting each with the other. The two systems of nerves connecting with each other are this medium and thus afford the mechanical means for interaction of the Conscious and Subconscious mind.

There are several such nerve connections, but

the most noticeable of which is the "vagus" nerve. This nerve passes out of the cerebral region as a portion of the voluntary system of nerves. It connects with the organs of speech, and the mental impulses traversing this nerve to such organs of speech, afford the process by which control is effected. From the cranial cavity this nerve, still a part of the voluntry system, enters the thoracic cavity, branching to the heart and lungs and certain other organs, and finally passes through the diaphram and then proceeds to the solar plexus and other nerve centers of the sympathetic system. At the point where the "vagus" nerve enters the diaphragm it loses its outer covering which characterizes it as a member of the Cerebro-Spinal system, and, after passing through the diaphragm becomes a portion of the sympathetic nervous system. It will be observed therefore that the Cerebro-Spinal and Sympathetic Systems, thus connecting, afford a medium for the interaction of Conscious and Subconscious activities.

In somewhat similar manner different areas of the brain bear the relation of Subconscious and Conscious connections. That is to say that certain portions of the brain apparently are set off as peculiarly appropriate for the functionings of the Conscious Mind on the one hand, and the Subconscious Mind on the other. Generally speaking the frontal portions of the brain may be assigned to the former, and the posterior portion to the latter. There is a certain area lying between that partakes of the nature of both.

THE INTUITION

A systematic course of experiments indicates that the intuitional faculty has its seat in the middle region of the brain just referred to. Speaking from a physiological standpoint it would seem that this region constitutes the door for the entrance of intuitive ideas. These ideas at first are extremely vague and at the time of entrance are not sufficiently definite as to render them usable by the Conscious Mind. Nevertheless the Conscious Mind perceives such ideas, or perhaps I should say, senses the same, and seizes hold thereof and automatically forwards them to the central organ of the Subconscious mind for interpretation. The process consists of inducing vibratory activity of the nerves of the voluntary nerve system which by them are communicated to the nerves of the involuntary or sympathetic system, which lead to the solar plexus. Here the idea is more definitely molded and again sent forth over the nerves of the sympathetic system to the posterior portions of the cranial brain and finally passes through the intermediate section or dividing portion of the frontal and posterior sections of the brain, and finds lodgement in the frontal section. At this point or in this area the idea is caught up and disposed of in accordance with conscious activity.

The surface portion of the brain covers a shining substance called the "corpus callosum." Physiologically speaking the "corpus callosum" is the point of contact of the Conscious, Subjective and Subconscious minds. It is here that they become

united. It is here that the current from the Solar Plexus is restored to the portion of the brain which has to do with conscious thought. It is this portion of the brain that comprises the bridge which carries over the intuitive idea which has been molded into definiteness by the Solar Plexus.

In what has been said I have shown the interchanging action of the Conscious and Subconscious minds by medium of physical correspondences that is to say the Voluntary and Involuntary Systems. It is easy to understand, after fixing these processes in mind, how it is that man in his Conscious and Subconscious Life, both mentally and physically, becomes a physical and mental entity.

PHYSICAL BODY AN EFFECT OF MIND

It should not be forgotten, however, that the physical body with its two great nerve systems, and the millions of tributary nerve-lines, are an effect of the mind. The fundamental principle laid down in this course of instruction is that matter is Crystallized Spirit. Spirit is Superconscious Mind: Matter therefore is Crystallized Superconscious Mind. Now the crystallization of the Superconscious Mind into matter is nothing more and nothing less than Superconscious Mind expressing at a lower rate of vibration. It follows from what has been said that the physical body with its systems of nerves is the Superconscious Mind manifesting or expressing itself as a physical body, that is to say that the physical body is the Superconscious Mind vibrating at a lower rate. But in every living physical body the Supercon-

scious Mind also manifests as mind and as such directs and controls bodily activity. We conclude therefore that the physical body is an effect of Superconscious mind.

CAUSES AND EFFECTS INTERCHANGEABLE

While this is unquestionably true it is important to remember that effects may assume temporarily the position of cause and cause assume the position of effect. I will illustrate the principle thus: As a dynamo generates electricity so may electricity be used to operate the dynamo. The analogy of the mind and body to the illustration lies in the ability of the mind to affect the physical body and in turn the condition of the physical body to affect the mind.

Constant thought along similar lines becomes a habit. A habit is a subconscious activity expressing on the external plane, and when the habit is once established actions both of mental and physical natures become automatic. Every thought impels to muscular activity, and the impulse is communicated by the nerves. It will be remembered that the vibration of nerve cells, which is merely impulse in action is first caused by an impulse of the brain. Constant impression made by similar thoughts on brain tissue, it would seem, establishes veritable grooves or channel. Professor Elmer Gates of Washington has demonstrated such to be the fact, in his studies concerning brain structure and formation. He is authority for the statement that the repetition of the same sort of thought produces repetition of molecular change.

This statement is based on a former statement that all thought produces a molecular change. This therefore accounts for the formation of grooves or channels in the brain tissue which may well be called "Channels of Thought."

Now Intuition cannot be controlled or directed. If this were possible it would cease to be Intuition. But while such ideas may not be controlled, they frequently appear as related to the subject of thought in which one most often indulges.

From a physiological standpoint this may be accounted for on the theory that the "Channels of Thought" afford an easy entrance for intuitive ideas. In other words, the intuitive idea enters the physical brain from Universal Intelligence through the grooves formed in the brain by the constant or repeated thought of the individual.

It would seem that if it is desired to receive inspiration or an intuitive idea such "channels of thought" should be constructed. Now experience has demonstrated that the best results of this character are obtained when the individual trains his mind to dwell on the abstract principle rather than the concrete subject upon which enlightenment is sought. The principle may be explained thus: Suppose that a lawyer has a client for whom certain definite results are desired to be obtained. The desired results, we will say, consists in procuring a good title to land. Now there are certain defects in the title. These defects must be remedied in accordance with definite equitable principles. These principles are obscure because

they seemingly conflict with other principles of equal dignity. Now information is greatly desired as to the proper course to pursue in order to harmonize both principles. The better course, therefore is to dwell in thought on the principles rather than on the particular case. Trying thus to enter into the spirit of the principle, often enlightenment follows by way of inspiration or intuitive idea. This is what is intended in the use of the expression, "the best results of this character are obtained when the individual trains his mind to dwell on the abstract principle rather than on the concrete subject, etc."

SENSORY AND MOTOR NERVES

We have learned that the body is covered with a network of nerves all of which are related to the voluntary or involuntary nervous systems. There is still another division of the nerves of the body which should be studied. These are the Sensory and the Motor.

The Sensory Nerves are those which convey to the brain all impression received from the outer world. The information thus received is in turn conveyed to the rest of the body (or perhaps I should say to that portion of the body affected), by the motor nerves. When thus conveyed it is accompanied by an impulse which is inaugurated by conscious thought which impells to muscular activity of some kind.

The terminus of every sensory nerve consists of a sensitive bit of intelligent nerve. This intelligence, when the impression is received, relays it

to the Central Intelligence by communicating it to the intermediate nerve cell intelligences. When the impression has traversed the path and reached the Central Intelligence domiciled in the brain, perception and sensation results. Now while the time consumed in the transmission of the impression is comparatively infinitesimal, still it is measurable, as has been proven by experiment.

It is because of the almost instantaneous communication to the Central Intelligence by the sensorium, that the sensation appears as being at the point of contact. As a matter of fact, all sensation is solely in the mind of the Central Brain. For instance, if one touches his hand to a red-hot stove the sensation which follows appears to be in the local area of the hand that touched the stove. Such is not the case; the sensation is in the mind, no where else.

This fact is proven by the experience of persons who have lost a limb. Very frequently a person who has sustained such misfortune complains of a pain in the region, where under normal conditions, the limb should be. Common sense disproves the idea that the pain is in the lost limb. Where then could it be but in the mind?

From what has been said it follows that all sensation whether apparently localized or not, is in reality, subsisting in the brain as the dominant organ of the Central Intelligence.

Thus far I have dealt with sensation as being an apprehension of immediate physical experience. But the scope of the principle cannot be so narrowed. All experience whether of a physical or

mental nature can reach the Central Intelligence only as it is communicated by the sensorium. Thus, the sense of sound, is picked up and relayed by the delicate nerves of the ear to the central intelligence. So likewise is the sense of sight: the nerves of the eye receive the impression, and transmit to the Central Brain, after which sensation and perception results.

Usually one is inclined to think that impression and perception of an object is direct. Such is not the case. For instance, in order to apprehend an object by sight, one does so only by interpreting the rate of vibration of the etheric particles. And so likewise is it with sound. One does not hear the object or condition that produced the sound; he interprets the vibrating ether as sound.

So, from these considerations there is but one conclusion, which is that, all sensation is in the Central Intelligence; it is no where else. I offer the following as proof of the statement: Suppose one is told that a gun is about to be discharged in his vicinity. He at once places his hands closely over his ears and shuts out the sound. Has he any sensation resulting from the discharge of the gun? Certainly not. Nevertheless, the gun was discharged; the individual, however, took measures to prevent the vibrating ether from contacting the delicate nerves of the ear, and thus shut himself of from receiving sensation and perceiving the report of the gun.

We will take another illustration: Suppose

you look for an instant at a chair. Now as you look you form the impression that you are looking directly at the chair. Not so, however. There are millions of little particles surrounding you, and between you and the chair, which are known as ether. These particles are vibrating in harmony with the physical appearance produced by the chair. This particular rate of vibration is communicated to the sensorium of the eye, and from it to the brain. Thereupon the sensation of sight is produced and is then perceived as a chair. In its final analysis, however, it is not the chair that you see, but the sensation that you called "seeing the chair," is the interpretation of vibrating ether, which is perceived as a chair. Close the eyes, and no longer have you sensation or perception; so far as you are individually concerned, and in relation to the sense of sight, the chair has ceased to exist. The chair is there, however; it ceases to exist for you as sensation of sight and perception simply because you have shut off your optic nerves from the influence of the vibrating ether.

What does this simple experiment prove? Simply this, that, all sensation, all perception is in the mind.

In much the same manner that you shut out the existence of the chair from sight, you can shut out undesirable conditions from entrance into the mind. You want success; you want happiness; you want health. All these conditions must exist in the mind if they are to benefit you. On the

other hand, they will not exist in the mind if the recesses of mind are fully occupied with perception of poverty, sickness and misfortune.

The proof for this finds its authority in the "Law of Attraction." According to the Bible, one attracts those things to him which correspond to his thoughts: "According as a man thinketh in his heart, so is he." And again: "Seek ye first the Kingdom of God and His Righteousness, and all these things shall be added unto you."

Without attempting an interpretation of the Bible, it is entirely proper to state that the "things" referred to in the text, if the construction intended by the passage is to be accepted, consists of earthly, material things or possessions. Moreover the "Kingdom of God" can mean nothing other than mental harmony. Harmony consists of dwelling in thought on the things which make for the happiness of man without permitting doubt to arise. If wealth, happiness and health is desired, let such thoughts find permanent lodgment in the mind. Let your innerself harmonize with such thoughts; there is no other way.

SELF-MASTERY MUST BE ACQUIRED

We have seen that all experience finds its way into the reservoir of the Great Subconscious Mind. We have also seen that while all impression enters the Subconscious Mind, it does not follow that all impression affects the body or produces muscular activity. I will state it differently. Thus, while all external objects tends to excite sensation and

impression, still it is optional with the individual whether he will perceive them.

It is in this latter proposition that we find the means of self-master. At the outset the student must bring himself to a full realization that sensation and perception are distinct. Sense impression may continuously batter at the door of consciousness, but the perception and sensation thereof are for the individual to determine.

Now what conclusion should be reached in connection with this great fact? It is that sensation and perception, as has been previously pointed out, are purely acts of the mind. This being so, the mind can select those sensations which it desires, and thus determine its content.

We now arrive at the last consideration which is that perception is an independent faculty of the mind that permits one to determine in advance what experiences he will submit to his judgment and reasoning powers. This power extends to perception of feelings and emotions as well also as to those experiences which do not involve them.

From these conclusions it follows that one may deliberately free himself from the corroding influence of those experiences inimical to his best interest, and accept only those experiencs which are most beneficial thereunto. And this is the secret of achievement. See those things only that you consciously and deliberately choose to see, and hear those things only which you consciously and deliberately choose to hear.

Sensation and perception are purely within the

mind. Refuse to admit sensation and perception of those things which worry, those that render you angry, that render you fearful. Harmony with yourself is the first essential. You are not harmonious so long as you entertain any of the destructive tendencies. You may become harmonious by charging your perceptions and sensations of wrong thoughts to right thoughts. BEGIN NOW AND CONTINUE THROUGH LIFE TO SENSE THOSE THINGS AND CONDITIONS GOOD FOR YOU, AND PERCEIVE THOSE THINGS OR CONDITIONS ONLY.

To be successful is a relative term. It means, in short, that you accomplish what you determine to accomplish; anything short of that is not success. Your success is determined by your mental attitude toward the experiences that come to you in life—toward things external.

The Great Subconscious Mind is a living power residing within every person who reads these lessons. There is no power in all the world that can prevent the Great Subconscious Mind from asserting its wisdom, knowledge and might if you learn the law by which it works, and use that law. Learn the secret—it has been, and is being told you in these lessons—and you may depend upon it, your goal can be reached.

PRACTICAL EXERCISES

You have been instructed to repeat during the last few minutes before going to sleep at night and immediately after waking in the morning, certain formulae. By so doing you are stimulating

to activity the Great Subconscious Mind. It would seem that in relation to human affairs and human life, there is no limit to its powers. Therefore the measure of your achievement is in proportion to your faithfulness in practicing the exercises. Can you afford to neglect so important a matter? Be constant; be conscientious.

Now when making affirmations try to couple them with a mental picture of the desired state or condition. It is of the utmost importance that you train yourself into a conscious realization of the meaning of your affirmations as you utter them. If the mind wanders, bring it back to the work in hand until you become lost in sleep. The net results in the course of weeks will exceed your greatest expectations.

For the coming week during the period for practice hold your mind on the picture of yourself as successful to the greatest degree, in the thing which you want to become, and in the thing which you want to acquire. In connection with the mental picture, affirm in just as clear cut a statement, as you can formulate that, you "will to become and you will to have," that which is desired. Moreover that you "NOW have" or "NOW are," what you desire, etc.

It is assumed that you have practiced the physical exercises each day, as well also as the breathing exercise, according to directions. To those already given, add the following:

Stand erect, take a full deep breath, distending the abdomen. While retaining the breath reach

up just as far as you can. Drop the arms to the side, rest a moment and repeat. Practice this exercise four or five times each morning.

Stand erect, and extend the arms and hands straight from the shoulders. Now turn the body, first to the right and then to the left, as far as you can without strain; as you turn follow the course of the body with the extended arms so that at all times the arms and hands are extended sideways from the body. The idea, of course, is to twist the body at the waist line—do not move the feet, but maintain them in the first position which is heels touching, the feet forming an angle. Practice this exercise some four or five times each morning.

Stand erect with arms and hands in same position as before; now stoop and touch the right foot with the left hand at the same time causing the right hand to swing back and up over the right shoulder; then reverse the process causing the right hand to touch the left foot and the left arm and hand swinging up and over the left shoulder. The object is to maintain the two hands and arms at opposite extremes as much as possible. Repeat four or five times.

In all these exercises hold the thought that life is coursing through every cell of the body, building perfect physical structure.

THE RECIPROCAL RELATIONS BETWEEN UNIVERSAL AND INDIVIDUAL MINDS

(Lesson 13)

In the last lesson we studied the relation of the individual's mind to his physical body. It was there pointed out that all achievement in connection with human affairs is caused and directed by the mind. In the present lesson it will be my purpose to show that in the final analysis individual achievement rests upon one's relation to the Great Universal Intelligence.

It will be remembered that a fundamental principle of this course consists of a realization that man as such is an expression or manifestation of Universal Intelligence on an individual scale. To state the proposition differently, I would say that man is Universal Intelligence personalized.

If the student will firmly fix the foregoing statement in mind and enter into a realization of all that it includes, he will have advanced to a marked degree in his battle to achieve. It is with the hope that he will enter into such realization that this lesson is prepared.

There is a reciprocal relation existing between Universal and Individual Minds. Man unconsciously limits his powers by conceiving the extent of his ability as measured by the particular men-

tal or physical activities with which he is most familiar. Living ever with himself in the environment created by his limited conception of himself, he comes to regard that environment as the measure of his possibilities. Such, indeed, as I shall presently show, is essentially wrong in principle and in fact. Individual man is not circumscribed by his own personality except in so far as he believes such to be the case. When he lifts himself out of the depths of this false conception concerning his powers, he becomes aware of a limitless supply of wisdom, knowledge and power from which he may draw according to his need.

A prolific source of belief in one's limitations is found in the reluctance of the average person to draw upon limitless supply. This is because of religious belief. In other words many persons conceive of God as an arbitrary Being who will confer or withhold His favors according as He may be pleased. Such view is not compatible with the commonly accepted belief that God is a kindly, loving Father who delights to shower upon His children His wonderful beneficence. This latter conception of God is quite in accord with the conclusions reached by logic and reason.

But aside from the question of religious creed the student may well accept my statement that, it is unnecessary for the use or understanding of Universal Intelligence to find a theological reason for invoking His aid. While it is true that the student is dealing with Infinite Intelligence he is

none the less dealing with Natural Law. Natural Law manifests on a universal scale; therefore when calling this law to his assistance the student calls all the power, all the wisdom, all the intelligence, all the wealth there is.

This brings us to a definition of Natural Law. We have seen that it operates on a universal scale. Going back once again to first principles, we find that first cause is Spirit. Spirit is Universal or Infinite Intelligence. As previously pointed out, there cannot be two Infinites. But we have seen that Natural Law is Universal or Infinite, therefore, Natural Law and Spirit must be identical. The conclusion therefore is irresistible that Natural Law is Intelligent. But there is a distinction which I would make here which is that Natural Law is a phase of Spirit, and that phase is action. In other words, Natural Law is the Spirit in action along definitely established lines of activity. These lines of activity are nothing more than the law of development and growth; and this law cannot be broken even by the Spirit. Why so? Simply because the Spirit as such cannot invert the process of expansion and growth for to do so would ultimately result in annihilation of itself. This conclusion is unthinkable.

All this leads up to a momentous conclusion, namely that when the Individual consciously invokes assistance from Universal Mind, he is calling on a power whose law and tendency is expan-

sion. The individual therefore participates in that expansion and growth according as he recognizes the source and identity of the power invoked.

If what has been said is understood, the student concludes that therein is found the answer to many theological statements. However, he should deal with the matter purely from the standpoint of Natural Law. In other words, he must realize that regardless of peculiar religious beliefs, one puts himself in position to invoke the aid of the Law when he recognizes it as such, and aligns his personal efforts therewith. Hence therefore the achievement that follows invoking Natural Law is open to all, unencumbered by creed or religious belief.

The keynote to what has been said is REALIZATION. Universal Mind becomes to Individual Mind just what the Individual conceives it to be. I want to make this definite, and will state the case differently. Suppose one believes Universal Mind to be nothing more than the life principle; that principle whose sole purpose is to preserve and perpetuate life. Now what relation does the Individual sustain to it? Simply that it is his life. As such it is a kind of blind force whose only function is to provide energy to keep the physical body active. As such it does not assume the part of Intelligence; as such it is not ordinarily conceived of as Universal. It follows therefore that the Individual by his own conception has limited

Universal Mind to the one office. He has made of it nothing greater than what his limited estimate permits. But, on the other hand, suppose that he regards It as the fountain and source of everything that is good, such, for instance, as wisdom, knowledge, power, supply, be the supply material or non-material. Recognizing It as containing these attributes, he must recognize himself as eminating from that Source. In doing so he necessarily sees that he must partake of Its properties. And such results are thereupon assured to him accordingly. Finally therefore, it may be said that, as the individual's power of recognition expands, so likewise does the power of the Universal Intelligence expand in him. So thoroughly practical in results is this principle that as the student strives to perfect his recognition of the Greater Intelligence as a reciprocal of his Individual processes, he begins to know that Intelligence as an intimate companion and friend upon whom he can rely at all times for whatsoever help is desired.

In entering into the recognition required for the establishment of reciprocal relations between the Universal and Individual Minds there is one basic fact which must be remembered at all times. This fact consists of the essential unity of mind. It is the fact that the Individual Mind is an expression of the Universal and therefore the recognition of the Universal Mind by the Individual as the source of all is but to recognize his own higher self. The position thus taken is

a necessary conclusion in our reasoning concerning the Grand Scheme of Life. As heretofore stated, in the beginning there was naught but Infinite Spirit and from the Spirit all things that are came into existence in a gradual scale of development.

Man mentally and physically is a complex of many elements. These elements in their completeness comprise the sum total of his personality. Now success in any department of man's activities depends primarily upon his Personality. This statement some may be inclined to question, but a careful consideration thereof will prove its soundness. One may be inclined to thing that energy as an element of physical man does not in any sense enter into or form an element of Personality; but a minute's consideration of the subject will demonstrate that Energy is a basic principle, for it constitutes the power which operates the physical body. And it will be remembered that bodily activity in some form or other is the means by which all achievement is brought about.

Assuming therefore the correctness of the statements made in the foregoing paragraph we conclude therefore that a broadened and capable Personality is a prerequisite to achievement. The problem that confronts the Individual in his strivings or endeavors therefore is to build a strong, virile, capable Personality. How is this to be done? Always assuming, of course, that proper attention is given to the physical body to insure

its health the answer to the question is to be found in what is known of the Great Subconscious Mind.

We have seen that the Universal Mind is a Subconscious Mind and is governed by the same Law that governs the Individual Subconscious Mind. That Law is Suggestion. We shall find in future studies that a Suggestion is any impression made on the Subconscious Mind with sufficient intensity. Now if the Universal Mind is governed by such Law it will inevitably produce for the individual just that thing or that quality which he impresses upon it. This means nothing more and nothing less than that Universal Mind will indue the individual who seeks it, with wisdom, knowledge, power and ability. Careful analysis of the four factors mentioned will disclose that they are sufficiently broad to contemplate every element necessary to a strong, virile Personality; and, as has been previously stated, such a Personality must be had if one is to succeed.

From what has preceded it is clear that there are two basic principles which definitely stand forth. One of these two principles is that Universal Mind contains all that is. It contains every element of Personality. The other principle is that Universal and Individual Minds mantain a reciprocal relation to each other. Of course the recognition of such relation rests exclusively with the Individual. In the Grand Cosmic Order, for reasons resting in the mind of Universal Intelligence, Man was created with the faculty of In-

dividual Expression. In other words, although emanating from Universal Mind, he is undivorced therefrom. He stands as an Individual Center, expressing all the elements which makes him a Personality. The Individual's part in carrying on the program for establishing reciprocal relations between the two minds therefore is one that cannot be performed by any other person or power than the Individual himself. The Universal Mind as such cannot perform the work of the Individual. In my humble opinion the Universal Mind as such cannot and does not recognize the existence of an Individual Mind or an Individual Personality. It recognizes Itself as Infinite in scope and as containing all the elements of Personality. These elements constitute centers within Itself, but in its Universal Nature as Infinite Intelligence It cannot recognize the elements of personality or individuality as being separate and apart from itself. On the other hand the Universal Mind as expressing through the Individual (which is an expression in the world of form), by medium of its own Individual Powers recognizes one form and one personality as distinct and separate from another; but, bear this in mind, that this is limited Intelligence, for it is Individual and is peculiar to the world of form only. To state it differently, I will again call to your attention the one basic fact that Man, although constituting an Individual, emanates from Universal Intelligence. Universal Intelligence is Infinite; It

is all that is; therefore Universal Intelligence is Man and surrounds and permeates him. While this is true, Man has still the power or faculty of recognizing his own personality as distinct from another's personality. Why? Simply because he is Individual notwithstanding the fact that he is a center in Universal Intelligence.

The conclusions reached are fraught with great significance. It is that man may become what he desires to be; that he may possess what he desires to have. But the student asks himself just here how the recognition of reciprocal relations may be accomplished.

As a matter of practical application the student should attempt to recognize or to realize Universal Mind as Infinite Supply and that as such it will confer upon him just that which is desired. Suppose, for instance, one desires wisdom and knowledge; he should therefore place himself in a receptive attitude, and mentally or audibly request Universal Intelligence to supply his need. Having made the request he should remain confidently expectant that his request will be granted. In this particular atitude of mind he is taking the position that he is impersonal and that the Universal Mind is Personal, for he is seeking to appropriate elements which constitutes an addition to other elements of his own personality. Having felt the inflowing of the desired attributes, the Individual thereupon reverses his thought processes by once again becoming a per-

sonality and calling upon the Universal as an Impersonal Force to supply him with the power necessary to make use of the personal elements received.

Many there are who will be staggered at the conclusions reached. But such need not be, for, as stated at the outset of this lesson, we are dealing with Natural Law and such is just the result which may be expected when we have adopted as our conception of Universal Mind that it is Unfailing Supply and acts according to the Law of Suggestion.

I want just here to say a word about Faith. It has been stated in times past that Faith is the power that accomplishes. Such definition is erroneous. Faith is the faculty of overcoming obstacles which prevent the invoking of power. The Power that achieves is Universal Subconscious Mind. Now while Faith is a faculty, it is something more, for in operation perfect Faith crowds out obstructing tendencies. Moreover Faith is an attitude of Mind; it is a definitely formulated thought or idea. The mind can hold but one idea at a time provided that idea is sufficiently concentrated; therefore Faith is an idea so thoroughly concentrated as to exclude other ideas of a contrary nature. Thus if one sufficiently concentrates on the idea of succeeding in any given undertaking, he prevents thoughts of failure from entering the consciousness. Now what is the result? It is that the suggestion has been definitely

impressed upon the Great Subconscious Mind which mind contains all the power there is and thereupon this mind acts on the suggestion and produces the desired result accordingly.

From what has been said in the preceding paragraph the student will at once realize the important place filled by Faith in establishing reciprocal relations between the two minds. Get hold of the thought that Faith is perfect concentration, then use your Faith to establish the desired relationship. In other words, first concentrate definitely on the idea that there is such reciprocal relation, then concentrate on the idea of the limitless power, ability and supply of the Universal Mind and finally that you yourself can become the recipient thereof. At the conclusion of these concentrative exercises concentrate on the thing that you desire according to the instrucions given in previous lessons.

An important feature of the subject in respect to the affairs of men and women consists of its influence on supply. If people but realized that there is really no necessity for poverty a long advance toward the ultimate solution of world problems would be made. True it is that all men cannot be rich. It is not in accord with the principles of world economy that all should have an equal share in material possessions. If such were the case conditions would be much more chaotic than as they are at the present. However, poverty is not a natural condition any more than

is sickness. There is plenty for all and to spare.

Material possession depends primarily on bodily activity, but bodily activity depends upon one's mental attitude. Now, the right mental attitude has been pointed out herein from time to time and may be had by every reader of this course. An essential attitude of mind has been given in this lesson, and must be attained if one is to attain success scientifically.

But, it is asked, how may I govern supply for my individual needs? One seeks in vain in his individual consciousness for an answer. Suppose, then, one tests the formula which I have given. Go to the Universal Intelligence in the manner I have suggested and ask for light; ask that you may be informed as to what course of conduct what particular activity, you should adopt in order to accumulate a supply of material possession sufficient to meet your individual requirements. Now when the answer comes, as come it will, act in accordance with instructions.

The answer may be simply an impression; or as some express it, a feeling that you should do a certain thing. Sometimes the impression is so strong that one imagines he hears a voice giving directions. Again the answer may not come by way of impression, but one may chance to come in contact with some person who gives beneficial information. It may be that the answer will come in ways entirely foreign to that which one expect. The point of all this is that one should act when

he receives the desired information; if he fails to act, and repeatedly disregards the voice of Universal Mind; if he fails to follow instructions, rest assured that a time will come when that voice will no longer be heard; there will come a time when help will not be given. On the other hand, one may confidently follow any suggestion or information that comes as an answer to his demand, and the more one makes this a rule of his life, the more often will that help be given. REMEMBER WHAT I HAVE STATED, NAMELY, THAT THE ESTABLISHMENT OF RECIPROCAL RELATIONS DEPENDS UPON INDIVIDUAL RECOGNITION.

As stated in a formed lesson, many persons experience difficulty in understanding just how circumstances can be influenced by mind. The secret of mental influence lies in the extent of the operation of thought-power. It is not confined to the narrow limits of Individual Mind.

In one sense of the word, the individual's mind is more or less circumscribed. Thus, so far as limited outlook is concerned, one is apt to regard the operations of mind as within the range of the five physical senses. Ordinarily the individual makes use of these senses to receive impressions. For instance, one believes that the spoken word must be heard if the thought of another thus communicated is to reach its objective. Or one may say that the written word must be either heard (read aloud by another) or seen if the thought or idea of which the word is a sign is to be appre-

hended by him. Or, to carry the idea still further, one is apt to think that the sense of feeling and taste can be apprehended only by physical contact.

Standing on these limited conceptions of mental action one usually believes that to project mental influence the customary medium for transmission of thought must be used. This is error. Thought-power is not so limited in its scope of influence. Individuality in projection, and in reception of thought influence is not circumscribed. I mean to say that every thought that is projected is sent into the ether, causing it to vibrate in ever-widening circles. This is proven by experience with the wireless telegraphy. We are told that the electrical disturbance commencing at a point in space causes electrical waves somewhat similarly as the wave spreads in circles when one casts a stone into the water.

Projected thought then initiates at a point, and sets up vibratory activity in the ether as wave-circles. I have stated that Universal Mind is everywhere; that it permeates all things. The ether is a material substance Universally diffused. In the ether is Universal Mind. Mind is Intelligence and therefore the Universal Mind interprets the vibratory action of the ether according to its vibratory rate. Now, I do not mean to say that Universal Mind counts the rate of vibratory activity. I do not know how it apprehends the idea wrapped up in the ether, but reasoning from the known to the unknown I am justified in thinking that the action is similar to our own mental in-

terpretation of things. Thus, it has been shown to you that sensation and perception are merely the interpretation of a rate of etheric vibration. The prime fact of the matter is that Mind interprets.

This brings us to the conclusion that Universal Mind, being always and universally active, receives every thought or idea sent forth by the individual. But Universal Mind is unlimited. Its intelligence comprises all the intelligence there is Therefore when the individual desires assistance from the Universal Intelligence, he should consciously and intentionally make his demand, realizing that he is calling into action an Intelligence which is ABSOLUTELY UNLIMITED. He calls into action an Intelligence whose law is action corresponding to the impression received by It.

Being all intelligence Universal Mind does not reason out the best means whereby the desire shall become manifest for the individual. It knows, and, knowing, It at once devises the best means. Moreover it is unlimited in scope, in space, in time. It touches all points; It contacts all things; It lives in all persons. Hence its influence is Universal, and there is no person, object or condition beyond the limits of Its influence.

But there is still another consideration, which is that Universal Mind is impersonal. Not impersonal in the sense that it does not contain all the elements of personality, but rather in the sense that it has no personal intention. It is for this

reason that It always acts in line with the suggestion of the individual. This being the case, the Individual truly "makes up his mind," for the Universal.

There is one qualification here which should be noted carefully, and observed religiously. It is that the trend of Universal functioning is for development and growth; for the expression of the life it knows itself to be. Therefore the Individual in asking for his desires to be fulfilled must formulate his desires in harmony with the tendency of Universal Mind. To do otherwise is to go counter to a force which will eventually crush one if the attitude is persistent. I have previously pointed out that Universal Mind as such takes no account of the Individual, for It has no conception of Itself other than as a unit. Therefore while to the Individual loss occurs when his personal desires are defeated, still to the Universal there is no loss; in Him is all that is.

But, you ask, how may I know that my desires are in harmony with the tendency of Universal Intelligence? The answer is obvious. It is that your desires must be such that your development and growth are assured; that your desires must be such that in their fulfillment you become happy. Think on these things.

Happiness is not always the result of the granting of one's wishes. It is for you to determine according to your best judgment just what course of conduct will most likely make you happy. BEAR THIS IN MIND: ANY COURSE

OF CONDUCT THAT WILL RENDER YOUR FELLOWMAN UNHAPPY CANNOT PRODUCE ENDURING HAPPINESS FOR YOU. Now, this does not mean that you are not to have a harmonious physical and social environment. These things are for you, provided you secure them in accordance with the principles set forth in this course.

Now, in closing this division of the lesson I want to emphasize one very essential principle. It is that when you enter into the realization of the Reciprocal Relation between Universal and Individual Minds, and make your demand on the Universal, you should resolutely put aside any question as to what means the Universal will adopt to bring your demand into external expression. Read carefully what I have written down in a previous lesson on this point; it is of great importance.

PRACTICAL EXERCISES.

For the following week seek after a thorough understanding of what I have stated in this lesson. Let your last waking moments at night be an intense desire to know more of the wonders of Universal Mind as a reciprocal of your own mind. Say something like this, and repeat it over and over:

"I will, with all my heart, earnestly and sincerely, to be inspired with knowledge of the reciprocal relation between Universal Mind and my Mind. I will to be inspired with absolute faith

and belief in this great truth. I will that this knowledge and this faith shall be mine as long as I live."

If at the end of the week you have not yet become endued with this knowledge, faith and belief, continue this formula, understandingly, both night and morning until you do. As your faith and belief become established conditions of life will begin most wonderfully to change for you.

NEVER LET UP IN THE PRACTICE OF THE EXERCISES THAT I HAVE GIVEN YOU IN THIS COURSE. I refer to all exercises, mental and physical. The goal is well worth your while.

Practice the physical exercises heretofore given, and devise others that may be especially suited to your needs. Study your own physical development in order that you may determine what is necessary.

CONCENTRATION

Choose some simple object, a chair, table or other thing. Now concentrate on that object with all your mental powers. Note all related things. So far as you can, follow its history mentally. If it is a manufactured article try to reason out the different processes involved from the earliest existence of the thing to its completed form. Note its color, shape and size. Note its purposes; how it operates or how it is used.

Now, while practicing this exercise be perfectly still. Do not squirm or twist. Having made

yourself comfortable in the beginning maintain the position assumed until you finish. Take not less than ten minutes a day for this exercise.

Having completed the exercise write down everything you can remember concerning the subject of your concentration and file away. On each succeeding day compare notes with the previous day's work with the object of discovering whether your observation and memory is improving.

THE LAW OF ATTRACTION

(Lesson 14)

In what has been said, much time has been given to discussion of various laws. I have repeatedly pointed out that, the following of certain laws is a prerequisite for any notable degree of success. This statement is in perfect accord with the science of correct living. We live in an age of law; we live in a Universe of Law.

It might with perfect consistency be affirmed that the Universe is governed by one Great Law. The manifestations of that Law are many and varied, but in the ultimate there is but the one; this one Law is the Law of Mind in Action. I make this statement as a correlative of one formerly made, namely, that "out of Superconscious Mind every thing emanated that is. Therefore it is the law of the Superconscious Mind that impels to creative activity.

In this connection I may emphasize the statement that, destructive force is none other than Creative Energy working inversely. There is but one force in all the Universe, and that force is Mind.

It may be well at this point to establish this principle. A full realization and understanding thereof will add greatly to the student's power for achievement. We know, from every-day ex-

perience, that good does exist. Moreover we know that good always expresses in activity of some kind or other. This basic fact convinces us, therefore, that good must be an active principle; it is an affirmative factor in the Grand Scheme of the Cosmos. On the other hand, bad is negative, or inactive; it is the absence of good. Those appearances that we call bad, it will be found upon examination, are all made up of negation. Now, negation is nothing more than the absence of a positive or affirmative principle. We know this for where good is, bad is not. To dispel an evil thing or evil condition the positive principle must appear. I will explain the matter somewhat differently. Suppose you have an attack of fever, your pulse becomes rapid, your temperature is raised, your physical body is in a condition that your mental self interprets as sickness; you suffer from a physical condition that you know to be bad. But you resort to proper remedies and soon the fever leaves the body, your temperature becomes normal, your strength returns, and you are well. What has happened? Simply the good has asserted its supremacy over the bad. In other words, good has become re-established; it has not displaced anything, for there was nothing to displace. However, good has once again taken up its abode in your physical body. We find therefore that good is a positive factor and wherever active, bad is not.

This brings us to a conclusion, namely, that good or the positive factor is supreme over the

bad or negative factor. But nevertheless while the good was absent there was a very real condition which to your mind appeared to be very bad. Not alone is this true, but that bad condition apparently had power; it seemed to have the power to cause your physical condition to become worse.

Why is this? You will recollect that I have stated there is but one primary cause, and that cause is Mind. Secondary causes, which, as stated, consist of impressions from the external world wrongly interpreted, however, assume the power and authority of primary cause and thereby becomes a cause. Impressions become causes because they are suggestions to the Subconscious Mind. The Subconscious Mind is the active principle of man and that Mind is always active. Moreover it acts in accord with the impressions it receives. Primarily, however, the Subconscious Mind acts for development and growth; only when it receives a wrong impression or suggestion does it act otherwise, and then it acts inversely. Therefore sickness is due to wrong suggestion upon which the Subconscious acts. When so acting it is none the less good, for it is the identical power that expresses as good; it is the positive factor.

There is but one Law in the Universe and that Law is Good. How do we know this? If there were two laws, or two principles, one good, the other bad, one or the other must be Supreme. This must be the case, for if both the good and bad principles were equal in every respect, one would prevent the other from expressing itself in any

manner whatever. The Good would ever be striving to build, to create; the Bad, on the other hand, would ever be striving to destroy or disintegrate. If both forces therefore were equal all the efforts of the Good working against the Bad would result in nothing; and all the efforts of the Bad working against Good would be unavailing. In other words, the sum of these equal forces would be zero.

But now let us change the figure somewhat. For the sake of argument we will assume that the Bad is Supreme. The law of its nature, according to appearances, is to destroy (however, there is no such condition as annihilation; forms change, but are not destroyed in the strict sense of the word), and this being its law, if it were Supreme soon all that now is would be annihilated. Therefore Bad must not be Supreme. But on the other hand if that which we call Good is Supreme then on the same principle which governed in the former reasoning, that condition which we speak of as Bad would soon pass away before the onslaughts of Good.

This to a casual observer would seem to bring us to a sudden halt in our reasoning processes, for it has been shown that neither Good nor Bad can be Supreme, and moreover that they cannot be equal. As a matter of fact, however, it merely brings us to the point where we are forced to the conclusion that Good and Bad are relative terms, and exist only in the world of form and as in-

dividual conceptions. A second conclusion is that although these two appearances are peculiar to the world of form, they truly are but appearances. In the ultimate the conditions said to be bad are a result of one force acting in accordance with suggestion. There is but one law, and that law is the Law of "Mind in Action."

The Law of Attraction is the Law of Mind in Action. We talk learnedly of the Law of Gravitation. We speak about the Law which manifests as chemical affinity; we are familiar with the manifestation that causes worlds to circle in their orbit, but when someone begins to talk about the Law of Thought-attraction, then we begin to shake our heads, and taboo the subject. But still the Law of Thought-attraction underlies the whole. It is the Supreme, Everlasting, Omniscient, Omnipotent Law. It is the Law that draws to us those things we desire; that draws to us those things we fear; that makes or mars our very lives. It is of this Law that we are now concerned.

"As a man thinketh in his heart, so is he."

In the Scriptural quotation is found the sum total of the Law of the Thought World. Let us analyze this Biblical Formula. The first element which attracts our attention is that of thought. It seems to be at the very basis of producion. If a man think in his heart that he is possessed of wisdom, that wisdom he possesses; if he thinks in his heart that he has love for all men, then he

has such love; if he thinks in his heart that he possesses material possessions, friends, power or other substance which he desires, then he has these things, if the Scripture is accepted as authority. And be well assured that the Man who uttered the quoted words knew full well what he was talking about. Never before and never since has there been such wisdom and knowledge displayed by any man.

So we have found that thinking produces results. This being true it must also be true that thought or thinking is a force; it must also be true that thinking is a manifestation of energy. This then is the second element of the formula, namely that thought or thinking is force.

But what kind of force is it? It must be an attracting force, for according to the text things and conditions upon which persons center their thoughts come as result of desire. There is a radical difference between a compelling and an attracting force. Thought is an immaterial force and in its natural activity attracts rather than compels.

We may sum up the matter in the statement that thinking produces results by attracting; not always, perhaps, but normally so.

Now, let us briefly examine the nature and mechanics of The Ether. In doing so I shall borrow from material scientists. Psycho-synthesists have no quarrel with Material Science. In fact we join hands in its fundamental hypothesis. Ma-

terial science declares that there must be an Ether. It is declared that by no other method of reasoning based on known facts can matter be accounted for; therefore the existence of The Ether is universally accepted by Material Science.

Now what is this Ether? It is assumed that it is a very fine form of matter, filling all space, and permeating all substance. The spaces between the stars and solar systems are so filled; and so are the spaces or interstices between atoms, molecules and "electrons;" if solid or compact bodies. The Ether is said to be extremely thin, rare, tenuous, fine, etc. So fine is it that in degree it far exceeds the finest gases or vapors known to Science.

No one has ever seen the Ether but its existence is declared by Material Scientists to be a necessity if the phenomena of transmission of light and heat are to be accounted for. Moreover Science has declared that its universal presence is likewise a necessity, hence it is that, there is no place, no person, no condition, space or object where it is not.

From the standpoint of Mental Scientists, mind inheres in the Ether. It will be recalled that one of the fundamental statements of this course is that Mind is Universal. It is infinite; therefore, we conclude that Mind and Ether are co-extensive in time and space. Being present in every particle of the Ether regardless of where found, it follows therefore, that Universal Mind is in direct

and immediate contact with Individual Mind. This one great fact explains just how and why the individual while expressing himself projects mental influence which ultimately affects its object.

It will readily be seen that the Ether is the material means used by Mind to convey one thought or idea from one center in itself to another center in itself. I may state it thus: The individual when he projects a thought does nothing more and nothing less than to formulate that thought as a center in Universal Mind. He has a definite object in view, which is to reach and affect another individual mind or condition so that the object of the formulated thought will react thereto. The mechanical side of the process consists in a disturbance of the Ether by the force of the projected thought. The disturbance consists of the vibration of the Etheric Particles most immediately contacting the individual projecting mind. These Etheric Particles in turn communicate the vibrating impulse to other Etheric Particles and so on until the object of the thought has been reached and influenced.

It may be well to observe, however, that the influence of the projected thought does not cease with the performance of its mission, but goes on and on thru an eternity of time and space, until it loses its intensity; this loss is due to friction between the force which inheres in mind and the Ether that it impinges.

There is strong reason to believe that this influence never dies or never ceases altogether. Every thought or sense impression that reaches the subconscious mind of a person seems to be retained regardless of the passing years. Now it will be remembered that individual sub-conscious mind is but a share of Universal Mind. Therefore, the impression created by the thought forever subsists, at least potentially, in the Universal Subconscious mind.

That the statements just made are quite sound will probably not be questioned. Rarely is there a person who has not at some time or other in his career felt the presence of the thought of another who at the time may be present or absent. Telepathy is a fact and the experiences just mentioned are to a greater or less extent a proof of that fact.

Light, heat and magnetism is Mind vibrating the Ether at a certain rate. This rate of vibration is, of course, much lower than that of thought. So far as it is now known, the phenomena of thought is the highest of any influence which vibrates the ether.

On the subject of Etheric vibration, the views of Prof. Elsa Gray, a noted scientist, is of considerable interest. He states: "There is much food for speculation in the thought that there exists sound waves that no human ear can hear and color that no eye can see. The long dark, soundless space between 40,000 and 400,000,000,000,000 vibrations per second and the infinity of range be-

yond 700,000,000,000,000 vibrations per second where light ceases in the universe of motion, makes it possible to indulge in speculations."

I quote Prof. Gray as authority for the proposition that "vibrations are a necessary posit of science. Of course vibrations can not be, unless there is some force or energy acting and some substance upon which it acts. In the ultimate, this force or energy is Mind. This is true regardless of the particular manifestations and the kind of substance upon which it acts.

Thoughts are things. The force of thought that stirs the Ether is just as tangible, just as potent, as the force which stirs the Ether which we call light and heat. It is held that thoughts can be photographed. If this be true, it follows that the energy which inheres in thought must manifest itself thru a material medium. This is shown to be a fact by photographic experiment which I here mentioned. An interesting experiment is given in Carringston's "Modern Psychic Phenomena." Therein he relates an experiment carried on by Mrs. Dupont Lee, whose family is connected with the Dupont Powder Works. In brief, it consisted of the experimenter taking a photographic negative and placing about the same a particular kind of wrapping and holding the plate against her forehead for 10 or 15 minutes. While so doing, she concentrated her thought upon a definite image. When the plate was developed there appeared thereon an image corresponding to the thought. This experiment or one of similar

nature was performed several times under such circumstances as to remove it from the possibility of coincidence. The standing of the experimenter is such as a preclude any suggestion of fraud. On several different occasions other persons have experimented along similar lines, obtaining results more or less satisfactory. The theory is that the thought projected into the Ether has an attracting power which draws into the nucleus created by the thought, particles of Ether which conform to the idea involved. In other words, the thought produces a vortex in the Ether, conforming in shape to the idea. Etheric particles are drawn into this vortex, which in turn takes the shape or form projected by the thought. From these considerations, it will be seen that the statement, "Thoughts are things," has a definite bases in fact. But as heretofore stated, the attracting influence of thought is not limited to the formation of a vortex in the Ether. Its force goes on and on until its intensity is neutralized by friction; and this influence spreads in wave circles. We conclude therefore that for the person who understands the law, possibilities are unlimited.

So far as is presently known, the human brain is the only instrument that registers thought. The time will come, and that at no distant day, when some invenive genius will reach out into the Great Subconscious Mind and draw therefrom ideas which will ultimately result in the invention of a mechanical instrument with which thought

waves may be registered. The statement may sound somewhat visionary, but for that matter the claim that the Ether would transmit waves of energy by medium of wireless telegraphy, advanced a few years ago was derided. The nineteenth century accomplished well nigh miraculous achievements. Before the close of the twentieth century Science will startle the world with discoveries and experiments far exceeding those of the past century.

It is true that thought or the vibration of thought cannot be measured nor is it susceptible of the proof demanded by the material scientist. Nevertheless, thoughts constitute a force and exert a potent and attracting influence on the plane of thought, equal in degree to the manifestation of electricity and magnetism. It cannot be said that because thought vibration are not susceptible of proof that they do not exist. For that matter, electricity and magnetism in an active state cannot be seen, its presence being established only by its effect. It can be felt but so likewise can thought be felt; at least, its results manifest as sensation in the human brain, which is interpreted by the human mind as thought. These facts are gathered from the well known phenomena of telepathy.

People usually get just what they are looking for, and this notable fact bears out the Biblical statement that "As a man thinketh in his heart so is he." If one thinks love, and loving thoughts

without the slightest doubt a corresponding environment is built around the thinker. If one thinks fight or by reason of his thoughts he maintains a quarrelsome mental attitude, he is more than apt to go through experiences corresponding to the nature of these thoughts. From these considerations it would seem that the statement frequently heard, "Man creates his own world," is scientifically sound.

The fundamental principle advanced in this course is that mind exists everywhere. It surrounds us similarly as the atmosphere. And when a thought is formed in mind, vibratory waves are set up in the ether. This vibratory activity in one sense of the word, might be compared to the waves that circle from a point in water in which a stone has been cast. These go on and on until they reach the confines of the shore But this is not an apt illustration, for the waves thus mentioned operate but in one direction while the waves created by thought proceed outward from the individual in all directions, similarly as the waves of sound.

From the standpoint of practical application the student, if he desires to vibrate the Ether should project his thought with great intensity. Now this does not mean, of course, that he should screw up his lips and grip his fists. On the contrary such methods prevent rather than initiate vibrations. By the term used I mean to say that intensity occurs when one concentrates with all the power of his nature. Let feeling have its

place, but be quiet physically. A thought of this character is sure to reach the mind of the person to whom it is sent.

The receiving mind must be attuned, or the thought will not be received. The air about us is filled with wireless messages for the greater part of the time, but unless the receiving instrument is tuned to the vibratory rate of the sending instrument, the message will not be caught.

Herein we discover the value of mental positivity. Maintain a positive attitude of mind, and negative thoughts, or those not in tune, cannot reach or influence you. Herein also is the secret of how success thoughts reach the individual. Constantly think success and one establishes a rate or predominant key-tone, the result being that thoughts sent forth by successful people will be caught up by your mind with beneficial effect.

There is no particular merit in affirmations, except in so far as the idea which inheres therein determines the key-tone of your mind. If you are inclined to despondency establish a new mental attitude and raise the key-tone of your mind.

Usually persons are positive and negative, that is to say, one is positive to certain persons and conditions and negative to others. The task before you, therefore, is to become positive to all persons and conditions except as to those to whom you desire to be negative.

PRACTICAL EXERCISES

Several times a day select a place where you

can be free from interruption and visualize the face and form of some person—one whom you feel is more positive toward you than you are to him is to be preferred. Hold your mind on your affirmations and say: "I am positive to you; I am positive, positive, positive." Now feel welling up within you a sense of power and strength. Repeat this several times at each occasion. Form the habit of feeling positive at all times.

If you wish to catch the impression of another mind visualize the person whose mind you desire to sense. Before doing so get perfectly still in mind and body. Now try to blank your mind, that is to say, slow down its thinking processes to a minimum. Put yourself in a listening attitude. Do not try to create or formulate thought, simply await any impression that may come to you. Affirm, as you mentally address the person whose thought impressions you desire, "I am waiting and listening for your thought impression.

Many people have secured wonderful results by following this method. It is not easily accomplished, however, and requires long and persistent effort.

The object of this lesson is not to teach you to read the minds of others; it is that you may learn the science of positivity. It is of great importance that you create for yourself a positive mental attitude. The positive men and women invariably are the successful men and women.

For the coming week use the thought that you are absolutely positive to all persons and conditions. Let this be your last waking thought and the first thought in the morning.

THE LAW OF SUGGESTION

(Lesson 15)

Much is heard in recent years concerning suggestion. That it is a potent factor in the everyday activities of men is beyond question. Few understand and realize what place it holds as a molder of personality, and for that matter of publice opinion. But it is not in the sense here referred to that is considered when viewed from the standpoint of the Psycho-synthesist.

A suggestion as used in respect to this course of study is any impression that reaches the subconscious personality with sufficient force to influence mental or physical conduct. Governed by this principle it is seen therefore that suggestion may be a command; it may be an indirection or hint; or it may be an impression gathered from circumstance or environment. It is any impression that reaches subconscious life by medium of the sensorium.

It will be recalled what heretofore has been stated that, all experience finds lodgment in the subconscious mind. Likewise, that, it is optional with the individual whether experience is to be given definite place, in individual economy. If the student is not clear on this point it is well to read again what has been said in a former lesson concerning the subject. For the option thus rest-

ing with the individual determines whether his future activities shall be in line with achievement or failure.

Pursuant therefore to the idea expressed in the preceding statements it is important for the student to exercise that option. But it is of equal importance for him to know the character of experience through which he passes, as well also as of those which he deliberately creates for himself.

Suggestions may be classified as good and bad. That which is good should be cultivated and nourished; that which is bad should, of course, not be permitted to find entrance into one's permanent consciousness.

It is needless for me to attempt a detailed analysis of the two kinds of suggestion. Any one of average intelligence is fully qualified to judge the nature of every experience; he knows whether an experience should be allowed to enter into his subconscious reservoir. If in the exercise of his judgment a given experience will militate against him, should it become a member of his subconscious family then he should take steps to prevent its admission. Just here the art of forgetting becomes a factor.

Let us go back for an instant. It has been shown that attention is the agency through which recollection operates. And association of ideas is the medium whereby attention is stimulated. If therefore one desires to forget, he should not permit himself to dwell on associated ideas. The objectional experience is not thereby crowded out

of memory, but it is rendered dormant as it were, under lock and key, in a compartment to itself. A different but scientific statement of the art of forgetting it may be said consists of the faculty one has of dissociating the experience objected to, from other experiences.

A direct command is a suggestion. But a command to the subconscious mind need not have behind it the force of authority. I shall show in the next lesson that any impression reaching the subconscious mind while in a state of susceptibility becomes a command. Therefore one should ever be on guard against extreme susceptibility except as he shall intentionally become so. This phase of the matter will be referred to once again. As a safeguard against such condition, the following should be cultivated until it becomes a habit:

BE POSITIVE, THAT IS MAINTAIN A POSITIVE MENTAL ATTITUDE, TOWARD ALL CONDITIONS, TOWARD ALL THINGS, AND TOWARD ALL PERSONS, UNLESS YOU SEE THEREIN POSSIBILITIES OF PERSONAL BENEFIT.

To be positive is to hold oneself on the alert to refuse recognition of associated ideas concerning or connected with objectional experience or impressions. A correlative of this principle is the further statement that one should refuse recognition of the objectional experience or impression by turning instantly to a thought or subject of beneficial import.

It may be asked, Why all this caution? As

previously stated, the subconscious mind is the builder, and activating principle. Every thought or sensation that is perceived by the conscious mind carries with it a tendency toward muscular activity; and this tendency comprises an impulse to do the thing or to become the thing corresponding to the thought or sensation perceived.

Something has been said concerning a dominant thought or impression. I repeat that one is now, and one becomes just that which harmonizes with his dominant thought and impression. Hence those thoughts and impressions which become habitual are dominant thoughts. These, however, are not the only dominant thoughts. On the other hand every thought or impression that is induced by high emotional states becomes dominant and shapes the individual's future for weal or woe. All these matters constitute suggestion and have a psychological value.

From these considerations it will be seen that as the student deliberately cultivates impressions of ethical value, he stimulates the subconscious mind to produce or externalize things or conditions in harmony therewith. In this way man becomes Master of his Destiny. Strength of character; power to achieve; ability to gather about himself the friends he desires, and the environment he would create is in exact proportion to the student's ability to impress the Great Subconscious Mind. Now you see, do you not, how necessary it becomes to train the mind to concen-

trate? This, every person can do. "HE CAN WHO THINKS HE CAN."

I have stated that there is nothing to fear but Fear. How very true this is! How especially applicable is the statement to the subject under consideration! If one fears that he cannot control his mind—that he cannot concentrate, be assured that his Fear will bear fruit. He will find himself unable to attain Mental Supremacy. Cast out the fear, and this faculty becomes an easy and pleasant task. There is no one in all the Universe who is your enemy but yourself. You, yourself have absolute power to inhibit Fear.

You have been told in a previous lesson that courage or other constructive faculty can be cultivated by every person. Center your thought on the statement that you ARE UNCONDITIONALLY COURAGEOUS, and such in the course of time will become the fact. So likewise may happiness be acquired. Formulate the definite thought that, I AM PERFECTLY AND RADIANTLY HAPPY, and soon the clouds of gloom and discouragement will give way to the sunshine of true happiness. These are states of consciousness, and exist nowhere but in your mind. Physical conditions cannot make you afraid; they cannot make you unhappy. If you suffer from either, it is because you are constantly manufacturing them in your mental workshop. Get something else for your mental workers to do; manufacturing fear and unhappiness is far from being an exalted task.

Rest assured that wealth can be accumulated.

In Lesson 16, you will be given specific instructions concerning methods. Just at this time, however, I want to say that its up to you to build a wealth consciousness. How? By constantly dwelling on the idea of accumulating wealth, and working with might and main to produce it in accordance with the subconscious impulse which follows. Many times I have told you that the subconscious is possessor of unlimited power and wisdom. Use that power and wisdom to bring about the desired condition. When the impression is sent up from Subconscious to Conscious Life, then indeed does consciousness become illuminated.

When you get a "subconscious hunch," act on it; and act immediately. Do not trammel your subconscious belief in its own powers by shirking effort; if you do, soon it will cease to aid you. If your conscious mind rebels compel it to give attention to the work in hand. Focus your interest by commencing immediately to work out the associates of the subject. Improve on the initial conception by consciously idealizing it in a greater and more improved activity. While doing this keep constantly in mind what you have learned about Reciprocal Relations between Universal and Individual Minds. By doing so you draw power from the Inexhaustible Source; you draw power for Success; YOU DRAW POWER TO ACCOMPLISH YOUR DESIRES.

Now what precedes in this lesson and in that which follows is of vital importance to you. But the greater importance does not lie in careful

reading and study thereof. The IMPORTANCE, THE VALUE, IS DETERMINED BY YOUR ABILITY TO MAKE THE PRINCIPLES STATED A PERMANENT AND ABIDING ATTITUDE OF MIND. DAY IN AND DAY OUT, YOUR MIND MUST BECOME SUBCONSCIOUSLY SATURATED WITH THESE PRINCIPLES. This can be done only by intentionally cultivating a mental attitude corresponding thereto. Therefore whenever you find your mind dwelling on a subject inimical to your welfare immediately force your attention to a subject involving a constructive principle.

In connection with the foregoing it is of great importance for the student to analyze his own mind. Instrospection if conducted for the purpose of correcting defects of disposition is of marked value. Do not, however, permit yourself the luxury of dwelling on your imperfections; it is too costly in time, effort and future realization. What should be done is to seek limitations, for the purpose of supplanting them with expansion. This is simple, and need not cause one any anxiety. Just as you would correct a bad habit which some friend calls to your attention, so should you correct an improper habit or tendency which you, yourself, have discovered. Such should be the object of self analysis.

I here state three metaphysical axioms. It means much for you to commit them to memory, and hold them in consciousness:

a. Matter as such is powerless and inert; it is negative, and never acts; it is acted upon.

b. Mind is powerful, it is intelligence; it is force; it is energy. It acts and is never acted upon, when creating.

c. Mind is the intelligent energy that shapes and controls matter, and matter in motion is an expression of Mind; therefore all creation is Mind in Action.

I want that you should think long and deeply on these statements. Creation is not an unnatural process. Neither is it limited to God Consciousness operating on a Universal Scale. It includes God Consciousness operating on an Individual Scale. When so operating the Consciousness of the Infinite operating in man liberates natural forces. It achieves, through conscious and subconscious influence upon your conduct, your environment, your friends and acquaintances.

You yourself are the only instrument that can create individuality. You, yourself are a thought in God Consciousness, and the faculty of thought which inheres in Him, is perpetuated in you. His thought therefore is creative. Likewise your thought is creative, and you can create those things that you continuously think about.

Now how can this be done? Herein is the secret:

1. Conscious thought is the realization of definite images.

2. You image those things to which you give

ERRATUM---

The word "ACCUMUATION" in the head over the last paragraph on page 9 should be "ACCUMULATION."

attention. In other words, that with which you fill your mind is controlled by your attention.

3. Your attention is directed or withheld at your option.

4. Concentrated thinking intentionally directed for a definite purpose enables you to control all your bodily activities for the production of the desire.

5. Every person can mentally concentrate for a purpose.

6. You can therefore consciously create for yourself the thing you desire.

But as stated heretofore, the mind must become habituated to these states. Puny effort will not suffice. Intensity of feeling must be put behind mental effort. Ceaseless vigilance is the price of achievement; it is the price of success. You are confronted with no easy task. To keep your mind filled with health, wealth and happiness, in the midst of sickness, poverty and misery requires a Master Consciousness. But you have the power with which to do this thing. And if you but realize your limitless nature, the world lies at your feet.

ACCUMUATION OF WEALTH

I wish now to give you definite directions concerning the establishment of the right mental attitude. While the subtitle of this division of the lesson is limited to the accumulation of wealth, every rule given herein is equally applicable to endeavor of every nature. Carefully consider them

therefore, ponder them until you know the full meaning of every word.

1. Banish doubt.

I have shown you that you have the ability to think what you want to think. I have shown you that perception is optional with yourself and no one else. At the very outset, then, determine forever to banish every doubt and every fear. The law will operate for you if you open the way, and the one insurmountable barrier over which you cannot climb is doubt and fear. The content of your consciousness must be belief and courage. Therefore resolutely determine to read nothing, to hear nothing, to do nothing that will in any manner give rise to doubt. Without question every normal person has the power to create whatever he will. Having accomplished this you will have built an enduring foundation upon which to erect the superstructure of your desires. BANISH DOUBT! BELIEVE! "ACCORDING TO YOUR FAITH BE IT UNTO YOU."

Without definite aim you cannot concentrate your energies. Just as the rays of the sun while diffused will not produce a flame, so are your energies diffused unless focused on a definite aim. So also as the rays of the sun are focused by the sun glass and set fire to the straw, so will your energies produce the desired result when focused on a definite ambition. Having determined on what you want, bend every effort toward securing that thing. The Infinite is limitless in power and

you are the instrument it uses to create on on the plane of the concrete. Moreover it creates in accordance with the plan that you have formulated. Right here we may get a great lesson from the habits of the child. If a child wants a piece of pie it doesn't ask for just anything that mother may have at hand. Its demand is definite and certain. It asks mother for pie; and, pie it gets.

2. Definite aim must be followed by visualization.

Visualization is the process of creating in mind a picture of the thing wanted. I pointed out in the lesson on attraction that thoughts are things, actual things, material things; not mere vague mental concepts that have no existence except as such concept. Thoughts actualize. And thoughts attract their correspondences from the world of form.

Moreover visualization is a most potent influence for stimulating desire or ambition. The more you hold the picture of your ambition in mind the stronger will you desire it. This process too is reactionary. The more you desire your mental picture the more you will want to hold it in mind. You will covet it; you will long for the day of realization.

It is in this constant, unceasing desire that is found the motive power for the actualization thereof. Every person you meet, every thought you think, every condition and circumstance, all your activities, and all the activities of your

friends and acquaintances will be tested by your mental picture, and the test will be whether such are adaptable for the furtherance of your ambition.

It does not follow that the test will be consciously made—it may be; but in the vast majority of instances the test will be applied subconsciously. Subconsciously you will appropriate every condition, the advice or activities of friends and acquaintances, every circumstance and all subjects, that, will contribute to the procurement of the object of your desires. On the other hand all such that do not so contribute will be shunted aside.

Among the earlier principles of this course it was stated that the subconscious mind is the builder. A builder, however, in order to become the most effective workman must have a plan; his specifications must be laid down; his blue prints must ever be before him for reference. So it is with the subconscious builder—the molder of conditions and circumstances. The plans and the specifications are the details of your mental picture; the blue prints the general outline; while the elevation or completed building is the perfected mental concept.

Your whole thought should be, indeed it must be engrossed in your picture. This means that it must become clear and definite. Vague, visionary, unconcreted pictures will not produce results. The more clear your mental picture, the more

clear the detail becomes, the more rapid and certain will that ideal actualize.

The process of visualizing creates a matrix, or to use another figure, a vortex which possesses an attracting influence. It is the directing of Universal Mind to produce the thing or condition that you picture. And Universal Mind because of Its limitless intelligence, power and ability—because that It touches all points, and has Infinite Intelligence, will subtly influence men, circumstances and conditions to contribute to the realization of your mental creation.

Now this is not in any sense of the word the making subservient of Universal Mind to your own selfish aims. You are independently creating; you become a producer in perfect accord and harmony with the Infinite urge. Remember that success produced by this process is not in derogation of the rights of other persons. And you have a perfect right to acquire wealth, health and happiness just so long as in the process of securing these things you do not work injustice to another. Not only is it your right, but it is your duty. Neither man nor woman has any justification for living in any other manner than their highest, or for doing less that their utmost.

Visualization is a most POTENT FACTOR for the accumulation of wealth; for attaining fame; for realizing desires, whatever they may be. Spend much time in VISUALIZATION, AND IN WORKING OUT BY BODILY ACTIVITY THE

PROCESSES WHICH COME TO YOU SUBCONSCIOUSLY AS A RESULT THEREOF.

3. Conceive your ideal in Faith and build thereon accordingly.

Our first inquiry under this head should be, What is Faith?

In answering this question let it be understood at once that I am not talking about the vague, indefinite, intangible something that is spoken of in the churches as Faith. Please do not misunderstand. I have the most profound respect for the churches—they have been largely instrumental in creating the moral atmosphere of the world. Neither have I any issue to offer persons who ground their lives in one of the many religious creeds. I am a profound believer and lover of religion. Every person has the right to, and is entirely within his prerogative when he espouses a religious doctrine or creed. I honor and respect all such.

Just now, however, I am dealing with Natural Law, a Law the use or understanding of which, does not depend on theological authority. Therefore in answering the question, "What is Faith?" I define it from the viewpoint of the Psycho-Synthesist. I have already given a definition of Faith, but it is of such transcendent importance that I desire to emphasize: **Faith then is the fixing of the mind on one or more ideas to the exclusion of all ideas or impressions of a contrary nature.**

Let me here call your attention to a peculiar but important fact. It is that when you visual-

ize or form a mental picture, it is created and exists in the Eternal Now. You cannot form a picture in the future. If constructed in your consciousness, it is a present reality.

It is quite true, of course, that you may picture your ideal now and believe that it is to become a future possession. This is the wrong method. It is wrong from two standpoints. One of these is that when you create your mental picture, it has a definite existence in the ether; therefore a belief that the object will at some future time come into existence tends to break up your matrix, for the idea of futurity nulifies the idea of present existence. The other error consists of a false conception of the nature of futurity. There is no future. Tomorrow never comes. Suppose you conceive of your desire as coming to you in the future, what is the result? Postponement, of course. As each day comes and goes without bringing the realization of your desire, you look forward to the succeeding day as holding the possibility; therefore it is an endless "sometime," that you await.

How different from this attitude is the one that sees in the present picture, a present reality which because of the Universal Power and Intelligence behind it, is even now expressing in your personal world.

This then brings us to a further consideration of our scientific definition of Faith. Faith is holding the mind to one thought or set of thoughts to the exclusion of contrary ideas or impressions.

Your task then is to hold unwavering Faith in respect to your vision. See the thing, object or desire as existing in the Eternal Now. See yourself using and enjoying it. See yourself actually building it. See yourself improving it every day; let your whole thought, rest and abide thereon until your Great Subconscious Self becomes Saturated, Permeated and Inspired by it. I am giving you a secret worth a King's Ransom. Are you going to decline its use?

Do not gather the impression that I am instructing you to live the life of a dreamer. Far from it. On the contrary I am instructing you to put forth every effort that becomes necessary to produce in your external world the counterpart of your mental creation. "Faith without works is dead."

"Let us then be up and doing, with a heart for any fate,
Still achieving, still pursuing, learn to labor and to wait."

You need have no doubt but that if your vision is clear-cut and definite, if your consciousness contains the prototype of the thing you want to have externally, if your thoughts are concentrated on the object of your ambition, then the power, the ability, the application, the energy the conditions necessary for fulfillment thereof will certainly manifest.

Every thought, every impression, every expe-

rience that you allow yourself to perceive becomes charged with an energy or impulse to express. This statement is scientifically true; it has been demonstrated over and over. Your perceptions of internal states of consciousness, deliberately conceived, are subject to the same law; therefore all the energy and power necessary for accomplishment will manifest, and impel you to the character and degree of effort necessary to produce a physical correspondence of your mental concept.

4. Affirm habitually the present existence of your ideal.

There is no special virtue in affirmations as such. Many people raise them to the dignity of inherent power. Such is erroneous. Affirmations are an instrumentality to aid concentration, and this is their whole function. But nevertheless it is a very important function, and one that should not be neglected. When affirming realize the idea involved, for in so doing the Subconscious Mind becomes inspired with the substance of your ambition.

5. Be cheerful.

Time and again doubts will appear in your consciousness. Meet these with a cheerful smile. There is pure psychology in this statement. In the earlier lessons you were told that to assume the opposite state would displace the existing mood. Thus it was pointed out that to become angry one had but to draw down the corners of

the mouth, corrugate the forehead and act the part. Soon genuine anger would be felt. So it is with the induction of positive constructive feelings. When doubts appear force a smile; use your will power; if you smile and keep on smiling, be assured that moodiness, or despondency will flee; these destructive tendencies cannot live with a cheerful disposition. It is of vital importance to maintain a cheerful attitude of mind for it allows free inflowing of constructive thoughts and energy. Despondency, anger, fear or other destructive tendencies have just the opposite affect.

6. Be on your guard against inimical associatives; and cultivate the faculty of associating subjects which are most beneficial.

Whenever your mind perceives, there is an impulse or tendency to associate kindred subjects, or conditions. To state it differently you have a tendency to create in consciousness all conditions that are related to the main idea or subject.

You will see therefore the decided value of cultivating the acquaintance of people who most nearly express the thought and environment which you yourself desire.

Your big job is to hold in mind the thing you want to have or the person you want to become. The task is more difficult if you are surrounded by poverty and sickness and a low order of thought, for each of these conditions impress the subconscious mind. Being in this environment the associated ideas cloud and obscure your ultimate aim. Therefore as quickly as you can and

as far as possible associate with people who most nearly correspond to that ideal which composes your objective. An important principle is involved herein and you will do well to live up to it as nearly as you possibly can.

7. Do at once what comes to hand.

Do not be wasteful of your time and effort by wondering whether you are on the right track. Remember what was stated in the lesson on Energy wherein it was shown that idle thoughts rapidly dissipate energy.

It is in connection with this principle that concentration is shown to be of such prime importance. If your mind is sufficiently centered on what you want, details will take care of themselves. As you see the thing which is necessary as a step for the advancement of your objective arising before you do that thing at once. Do not postpone the doing of anything which is helpful as an aid to achievement. In the first place you are a builder, not an idler; in the second place by putting off until a later time the doing of something which you should do, you break down your will power. Action is the slogan which you must adopt if you would succeed.

8. Depend on yourself; be not a broken Reed.

Cultivate initiative in yourself, and the faculty of depending on yourself alone. This does not mean that you are to give individual effort and time doing those things which you can better have others do for you. It does mean that you

are to be master of yourself and not a clinging dependent.

And now I must bring the present lesson to a close. In doing so I would impress on your mind that by making the principles stated herein a habit of your daily life, you will develop Psychic Power and Initiative, and from your Great Subconscious Self there will spring forth all that is necessary to bring about the object of your ambition.

PRACTICAL EXERCISES

Set aside an hour each day and make it a fixed rule of your life to visualize yourself during that hour, in creating those conditions which you desire. Mentally construct a picture of your definite aim and work out every detail thereof. See yourself as using and enjoying that thing or that conditions, or being the person of your idea, as a present reality. Affirm the existence thereof and act in perfect accord with the ideal throughout every day. Make these periods a daily necessity just as your meals are a necessity. Carry on these practices as long as you live. You will be repaid many times over, and eventually they will become Seasons of Genuine Pleasure.

BREATHING EXERCISES

This exercise is for the purpose of stimulating the energy of the brain. If this organ becomes fatigued, or you desire it to become especially active, practice the following: Sit in an erect position keeping the spinal column straight, face

front, hands resting easily on the upper part of the legs. Breathe rhythmically, but instead of breathing through both nostrils close the right as you breathe in through the left, then close the left and breathe out through the right; now close the left and breathe in through the right, then closing the right breathe out through the left. In this manner alternate some eight or ten times. If the brain is especially fatigued, or you have a particularly difficult problem to solve or especially desire to reason clearly practice this exercise for ten minutes or more before attempting the work in hand. It will be found of wonderful benefit.

THE INFALLIBLE FORMULA FOR INVOKING THE POWERS OF THE SUBCONSCIOUS MIND

(Lesson 16)

In the fifteen lessons of this course much of the available space was devoted to discussing principles, and pointing how the individual's relation thereto. In this, the final lesson, I reach the point where the greater part of my time will be given in setting forth specific methods for creating those things the student desires.

A number of methods and practice exercises have already been given; and one or more of these methods will be referred to herein as it is necessary for the student to have a more definite understanding of the underlying principle supporting their use. I refer to the method or process of giving suggestion just prior to sleep and immediately after waking.

AN INFALLIBLE FORMULA

There is a formula which, if intelligently and persistently used, will inevitably draw from the Subconscious Mind power to accomplish whatever the student may desire. This statement always presupposes that the student is possessed of normal faculties, and a willingness to assume the statement to be true, as a basis for conscientious effort. This course is not intended for one who

has not the intelligence to comprehend nor the determination to persist. It is, however, intended for those who possess these two atributes.

The formula is as follows:

The sum of Relaxation, plus Passivity, plus Fixation of Attention equals realization of Individual Desire.

A thorough understanding of this formula constitutes a prerequisite for its use. Therefore my first concern will be to analyze its different elements.

RELAXATION

First in order is Relaxation. Upon casual examination one is inclined to believe that relaxation is a state purely incident to the physical body. From the standpoint of the Psycho-synthesist such indeed is the case—relaxation is purely a physical process. However, in the broader sense one may relax the mind as well as the physical body, and but for the existence of the second element of our Formula this broader view would be adopted. However, the second element of the Formula involves the nature and process of mental relaxation, and therefore its treatment will be deferred until I reach that head.

Many persons will regard the detail with which relaxation is treated herein as being so much time wasted. These are they who compose the very considerable class of persons who believe that they know all that is to be known of so simple a subject. While it is one of common expres-

sion, few there are who know (or if they know, they do not practice) the science of relaxation.

If one knows how to relax he knows how to rest; if he does not know how to relax he does not know how to rest. While I am not directly concerned with the subject of rest at this time, still it were better to suggest that every one should become thoroughly acquainted wtih methods of rest. To do so results in one's rest periods producing a great amount of energy with which to carry on necessary effort. For this reason, therefore, as well also as that rest or relaxation comprises one of the elements of the Formula which must be mastered, it is of importance that the science of relaxation be exhaustively studied.

In order to better comprehend the term let us first consider Relaxation's opposite—contraction. You have been told that every thought, every perceived sensation carries with it an impulse for bodily activity. It follows therefore that before one can perform an action there must be thought of some kind impelling it. Thus if one wishes to contract a muscle he must send an impulse from the brain to the muscle. Now this impulse is nothing less than direction of energy. When the energy is thus supplied the muscle contracts. The energy traveling over the motor nerves reaches the muscle to which it is directed, exerts a pull upon the limb by causing the ends of the muscle to draw together and the limb bends or contracts. If I wish to pick up a book, my conscious mind

sends the necessary amount of energy to the muscles of my arm, hand and fingers; these in turn reach forward, contract, remain contracted as the hand and fingers grasp the book and relax only when the hand and arm have performed the appointed task.

This is the process involved in every action of the body, both conscious and subconscious. In the automatic actions, the subconscious mind having become habituated to that which is customarily performed, does not need the impelling force of suggestion from the conscious mind. So far, I have dwelt only on the expenditure of energy, through action of the body; but there is a more serious expenditure which constitutes waste. Let me illustrate. Suppose you own an automobile. While in motion the machine consumes a normal amount of gasoline. But suppose that a little hole has been punched through the tank, and through this hole a small but constant stream of gas continually pours. Many persons are just like the stream of gasoline, continuously leaking energy.

There is a familiar psychological axiom. It is "Thought takes form in action." Our first impulse after the formulation of a thought is to exercise the muscle or engage in the activity which will produce the desired result. Almost contemporaneous, however, with the impulse to act, there may arise another thought which inhibits the former impulse. I will illustrate: Suppose you become angered, the impulse to strike arises; on the instant, however, your good judgment asserts

itself, and you restrain the impulse. Thus, it happens that two contrary impulses oppose each other. These impulses follow so quickly each on the other that the person involved does not consciously perceive the muscular action, but nevertheless it occurs. The muscle had already begun to tremble with the former impulse before the latter inhibited the movement.

Excitable persons continuously labor under the impulse habit of action and prevention; the result being that there is almost a constant useless expenditure of energy. The calm, poised, self-controlled person, however, has no such impulses and therefore does not waste his energy.

This tendency of the uncontrolled mind toward useless expenditure of energy soon becomes habitual and produces a chronic physical tie up of the muscles and nerves. This results in constant drain on the vitality. In the explanation of this condition, we find the reason why so many persons are always tired.

Let me give you an illustration: Many persons will get on a street car or in an automobile and instead of relaxing, sit leaning forward,and oft-times push their feet gainst the floor, in a tense, contracted physical condition. Such persons would be much better off physically had they walked, as the drain on their vitality would not be so severe. Again, we clench our fists, we frown, we press our lips tightly together, set our jaws or perform a dozen other just such nonsensical actions. All such actions are energy wasters.

Now let us to the remedy, which is relaxation.

The person who understands relaxation always accomplishes the most; he has a reserve supply of energy. In the application of the principle the end desired is that all the energies of the individual may be conserved to be focused on the work in hand at the proper moment. But of this I shall have something to say shortly. At the present moment, I am more concerned to define relaxation and give you some methods whereby you may perfectly and completely relax. I would emphasize the necessity of your practicing this rule whenever you are not at work, either mentally or physically; thereby you will always have on hand a surplus of energy which can be used as desired.

Relaxation therefore is the science of bringing all physical movements to an absolute state of rest; it is to relieve all physically tensed states or conditions so that no strain or pull on any part of the physical body is exerted.

It is a good thing at times to observe the actions of animals and young children. A child romps and plays until it is tired, when it throws itself down on the ground and becomes absolutely quiet and still. It has not reached the age where mental states of worry and anxiety can play any part, hence the mind is at rest, likewise the body. Notice a cat at rest. It stretches itself in the sun with perfect grace and ease—not a muscle contracted, not the semblance of physical strain. Now let a dog intrude on this state of peacefulness, still no movement, the cat mind is active, but

still it manifests no physical strain. But let that pestiferous dog come too close and with all the energy stored in its being the cat leaps to a place of safety. Here is a lesson for us all: When we act, let us act with consciously directed energy; when we rest, by all means relax completely.

The first requirement is mental calm. Without it, you cannot relax. The next is to consciously observe the physical body and by an effort of will, if necessary, relieve every contraction of nerve or muscle or any tendency thereto.

Now the first thing that must be done in the use of the Infallible Formula is to learn how to relax; therefore make a deliberate effort at all proper occasions to acquire the art by practice.

PASSIVITY

Closely allied to physical relaxation is mental passivity. It is the ability to slow down the mental process to inactivity. Perfect passivity is almost an impossible task. If accomplished at all, it is for a moment only. There is a condition, however, which closely approaches perfect passivity and for the purposes involved in the use of the formula it is what is required.

Perfect passivity of mind has been achieved when the student can bring his mind to a state of conscious inactivity. The nearest approach thereto is what is called reverie.

Everyone is more or less familiar with this condition. It is a state of aimlessness; one automatically floats along with the current of thought

that passes; there is no conscious effort to fix attention on one line of thought to the exclusion of another; a greater degree of attention to one thought than to another is not given. The person is aware of passing mental impressions, but he is too listless to concern himself therewith; his mind flits indolently and without friction from one thing to another. At such times one's eyes are fixed on nothing; a multitude of happenings are merged in dim confusion, just occasionally one catches the faint outline of definite thought; at these times the mind rises to consciousness, then lapses back to listlessness; lapses back to a condition of unobservance. Such is passivity. In this condition the individual has entered a "Psychological Moment," and any suggestion made will be received and carried down deep into the Great Subconscious Mind.

This occurs regardless of the source of the suggestion. A whispered phrase intentionally or unintentionally given will be acted on with absolute fidelity. These states occur much more frequently in people than is generally known. It is for this reason that I threw out a word of caution in a previous lesson; the warning to acquire the habit of being positive to every person and every condition except when susceptibility to suggestion is desired.

Obviously if passivity is a subconscious state, that is to say a psychological moment—a moment when one is most susceptible to suggestion, in or-

der to become impressed to produce definite desires, the passive state should be induced. A method therefor will shortly be given.

FIXATION OF ATTENTION

We now approach the governing principle of subconscious operations, which is Fixation of Attention. Fixation of Attention is nothing less than perfect concentration, and it follows, does not precede the other two states of consciousness connected with our Formula.

It was with the idea of establishing the habit of concentration that methods of exercise calculated to create this faculty were given in a previous lesson. I trust that you have acquired the art, at least to some degree, for shortly you will need to begin the use of your Formula. And I may say now that this Formula will be of little benefit until you have learned to control the wavering tendency of the mind.

Passivity when attained brings the intermediate mind under control. This is necessary if you would impress the Great Subconscious Mind. Remember that the subconscious mind is always at attention and awaits your will and pleasure, in the matter of receiving sugestions. Now that control of attention of the subjective mind has been gained it is ready to pass to the Subconscious Mind the suggestions given it. These suggestions are brought about by Fixation of Attention.

Now it has been shown that perfect concentration consists of bringing the mind to a focus on

one subject. This involves the exclusion from the mind of all other subjects. This is what is meant by "Fixation of Attention." When brought about immediately after relaxation and passivity, the thought or subject thus taken hold of becomes implanted in the subconscious mind with such a degree of intensity that there is but one posssibility, namely, subconscious activity of a nature calculated to bring to pass an external counterpart of the subject.

We have seen that the law of the Subconscious Mind is suggestion. Being its law, it has no alternative but to act in accordance with the wish or impulse which inheres in the suggestion. Every suggestion sent to the subconscious mind while it is in a state of subconscious consciousnes is by that wonderful, powerful mind accepted and carried out to its logical conclusion.

If what has been written down has been carefully followed, the student will have already seen the connection between the Formula and the method of making suggestions to one's self immediately preceding sleep and immediately after waking.

Analyze for a moment your physical condition immediately preceding sleep. First the physical body becomes relaxed, a state of restfulness gradually takes place; every muscle, every nerve, is lulled into state of inactivity; a feeling of lassitude spreads over the body, and you rest. Next observe the condition of mental passivity: the

brain cell activity has ceased; thoughts become dim and fleeting, sensation becomes obscure, the mind is on the border-land of unconsciousness, and the attention is fixed subjectively on one desire, and one only, namely, sleep. Just at this point the conscious mind is held in abeyance, and all there is of mental life is the occasional rising to consciousness of subconscious activity; that is all.

At this moment the subjective mind is attentive to all impressions, all sensations, all suggestions. It is ready to discharge its function by conveying suggestion to the subconscious.

But having deliberately chosen a thought or subject with which to command the attention of the Subjective Mind before it reached the extreme state of susceptibility, that thought held persistently follows the passive state into the subjective mind, where it is picked up and sent on to the subconscious by this mind to be worked out in accordance with the command therein contained.

Hence it is that the Formula is used naturally and without any of the elements artificially introduced. It is in this manner and in this method that the student can remold his life without the loss of time which follows the use of the Formula during the waking hours. However, let it be understood that time lost in the practice of the Infallible Formula, is time gained. It will be found that you are enabled thereby to accomplish more than double the work in the same time that you would have performed under ordinary conditions.

Therefore never count as lost any time consumed in practice.

INSTRUCTION FOR USING THE FORMULA

The first requirement is to determine a definite time for practice. Choose such an hour as will least interfere with your daily routine, for you should practice every day, and at the same hour. Make an appointment with yourself and keep that appointment just as faithfully as you would were it made with another. Go to your room at that hour and lock the door against every one.

See that your clothing is loose and comfortable. Now lie down on your back on the floor in your room—a quilt spread down to relieve the hardness of the floor may be used. Place nothing under the head. The arms should be outstretched from the shoulders, palms up; the legs straight, the feet about fourteen inches apart.

Close your eyes and breathe deeply four or five times.

Now center attention on choosing a definite idea or subject that you want materialized or manifested in your life. Shape it up thoroughly. See yourself in the picture, if the idea is susceptible of molding into form. If not, try to comprehend and undestand just what the attribute or faculty means, and how it will benefit you. See yourself as a center of power in your picture. Complete it in detail. Now then absolutely dis-

miss the picture from mind, but be prepared to call it into existence at the proper time.

Having formed the desire in mind, and dismissed it, commence the work of relaxation. Begin at the crown of the head and mentally go over the entire body. Relax muscles, nerves, skin, everything. Go over the body slowly. Now give yourself the command to let go. Having done this move the body slightly and resume the same position as before. Go over the body again to see that there is no tension. Feel the body as absolutely relaxed; see to it that you are not tense or contracted in any manner. Repeat this process four or five times.

Having gotten thus far take notice of your mind. You will find that it is inclined to be very erratic. Slow down the cell activity of the brain. To do so, imagine or picture yourself as being the center of a great ocean of pearl gray mist. Do not try to think how that mist came to be there, or what its properties may be. Do not exert the mind to analyze the mist nor your presence there. Just mentally look at the mist on all sides of you. If not at the first trial, certainly very shortly you will be able to enter into this realizaion. In another short space of time, the mist will give way to automatic mental pictures that float across the range of your mental vision. Do not concentrate on these pictures, they are purely mechanical, just note them and let them go their way. When these begin to appear you may know them as a signal

that you have entered the psychological moment, that is that you are mentally in a state of extreme susceptibility.

Now in logical order the next step would be to recall the ideal that you have formulated, and reform it in consciousness. Having done so hold it persistently affirming that this thing is even now manifesting in your personal world in obedience to your command. Then let the command and the ideal slowly fade away from consciousness. Remain mentally and physically quiet for a few minutes, thus giving the Great Subconscious Mind opportunity to be thoroughly saturated with the concentrated command.

In five or ten minutes thereafter get up and resume your accustomed work. It is better to refrain from thinking about your desire until the next practice period. If, however, the thought does demand attention take hold of it for a minute, affirm with all the intensity of your nature that it is NOW being realized, then dismiss it from mind.

The foregoing is the regular order to be followed based on the assumption that the student has fairly well learned to concentrate. If, however, he has not done so, instead of fixing the mind immediately on the idea which is desired to bring into manifestation, after passivity has been gained, concentrate on a simple and concrete idea. Thus, for instance, when passivity has been reached, when the mental pictures begin to auto-

matically appear, turn your mental eye to a rose on a black field of velvet. Visualize the rose, see its beautiful color, its stem and petals, all against the black background or field of black. If you have difficulty in visualizing a rose, select some other object, say, for instance, a white circle on a black background. After mentally looking at the circle for a minute or so begin to fill it in with white lines; first a white line from top to bottom, then from the right to the left side or vice versa; then a line from the upper right to the lower left, and from the upper left to the lower right. Having gotten thus far, visualize a white hub within the circle from which project the lines or spokes.

When you have definitely succeeded in concentrating on the circle or wheel in the manner I have indicated, suddenly drop the wheel from your mentality and substitute therefor the ideal that you formulated before commencing relaxation. Dwell for a few moments on your ideal, seeing it in every possible detail, then when you have thoroughly concentrated on it begin affirmations in respect thereto. Affirm that your ideal exists NOW for you, and that it is even NOW being builded into your personal world.

I will now summarize. On the basis that you can concentrate fairly well the process of the Formula to be used is as follows:

1. Assume a position flat on your back, arms out from the side, palms up, feet about fourteen inches apart.

2. Determine on something of great importance as an ideal which you want to become a reality in your personal world. Study it in every detail so that it may be instantly recalled to mind. Build a mental picture of it.

3. Breathe deeply several times, then consciously go over your body and relax. Follow the directions I have given you in previous paragraphs.

4. Having become thoroughly relaxed, become as nearly passive as possible according to directions.

5. Recall your ideal, dwelling thereon for a few minutes with intense interest, then affirm the existence of your ideal, and that it is NOW beginning to express in your personal world.

6. Let the ideal fade from the mind and rest quietly for a few minutes, then resume your daily work.

In the event you have not yet learned to concentrate, substitute for No. 5 the picture on the field of black, that is, either the rose or the wheel, and when this has been done, fix your mind on your ideal according to instructions.

In the event you desire to be inspired with a faculty or attribute, or other matter of a non-material nature, it is best to see yourself as displaying that faculty. If you desire Wisdom, see a wonderful white or golden light pouring into you and permeating every atom of your being while

mentally affirming that you are now open to the inflow of wisdom or knowledge.

The prime requisite in the use of the Formula is to attain Relaxation and Passivity before Fixation of Attention. If wisdom is desired, affirm that Universal Mind, or God, if you prefer, is filling you with Wisdom. If you seek knowledge concerning a given subject, gather together in mind that which you know concerning the matter, then in the use of the Formula ask that the desired additional knowledge be given you.

Let me illustrate: Suppose you are an inventor, and desire to produce an improvement for an automobile engine. You, of course, have some idea of what you wish, or the result you desire to achieve. Now get the idea well in mind. Become Relaxed and Passive. At the moment of Fixation of Attention call before the consciousness the idea you have in mind. Now speak to the Subconscious Mind just as you would to a person, explaining your idea and asking that you be given further knowledge concerning the subject and affirm that that knowledge is NOW being given you. Having done so become mentally quiet as the idea fades away into obscurity; remain so for a few minutes, then arise and go to work.

Never let doubt of ultimate results arise in mind. Meet every doubt with a positive affirmation of an opposite nature, and in line with what you desire expressed. This is important, for it is the creating of the Faith consciousness.

What I have told you is equally applicable to the periods preceding sleep. As a matter of practical application, however, I would suggest this one change: Every night, twenty minutes or half hour before you retire, go to your room and prepare for bed. Having disrobed, sit down in a comfortable chair and think out in every detail whatever ideal you may wish manifested. Having thoroughly saturated your mind with the desired thought, subject or object get into bed and bring the thought, subject or object to the mind, visualizing it clearly, and holding the picture in mind, affirming its existence until you are lost in sleep.

You may strengthen your will, you may perfect your memory, you may create a desire, in fact, there is no limits to the possibilities of these practices. If you desire to strengthen your will, mentally affirm that you have an absolutely perfect will; if you desire to build a perfect memory, affirm that you have a perfect memory. If you desire to cultivate a desire or liking for anything, affirm that you have that liking. Repeat the affirmations over and over until you go to sleep.

And now we come to the close of this course. The instruction given you herein if followed faithfully will inevitably bring to you whatever you may determine upon.

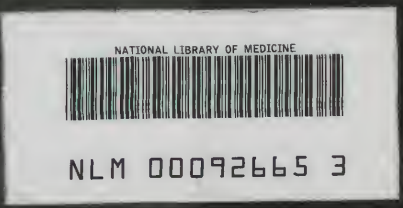
Let me give you a word of warning, however. It is that you should not expect to accomplish your aims without practice and work. Do not expect

to work miracles in a few days or a few weeks. Time is required, not that there is doubt about the law, for that is definite and certain. The time consumed is necessary for you to build the right kind of consciousness; when consciousness becomes perfect you will achieve. Long before that time, however, you will begin to realize from visible and concrete instances that you are working in harmony with law—a law that needs but your co-operation to produce results in accordance with your ambition.

And now I bid you God-speed in your journey of life. May yours be a success that knows no limits.

PSYCHO-SYNTHETIC SYSTEM.

FEB 7 1946


NATIONAL LIBRARY OF MEDICINE
NLM 00092665 3